B

James C. Mundell.

CHARACTERISTICKS.

VOLUME III.

MISCELLANEOUS REFLECTIONS

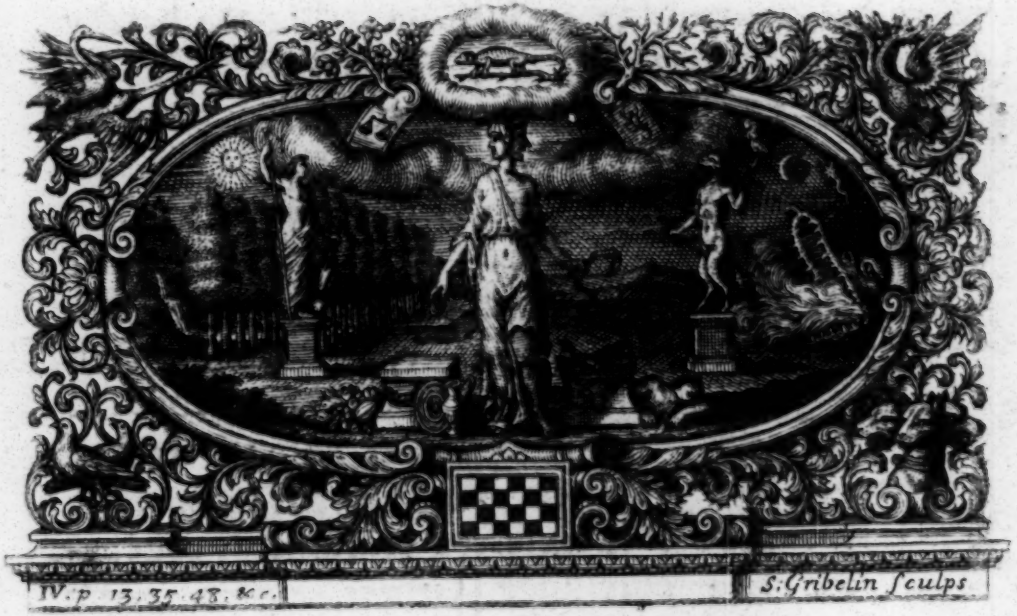
ON THE

PRECEDING TREATISES.

AND OTHER

CRITICAL SUBJECTS.

Printed in the YEAR, M. DCC. LVIII.


IV. p. 13. 35. 48. &c.
S. Gribelin sculps

Book I. believe well of their *Union*, that we hardly allow it juſt to ſpeak, or even think of 'em apart. It may however be queſtion'd, whether the Practice of the World, in this reſpect, be anſwerable to our Speculation. 'Tis certain that we ſometimes meet with Inſtances which ſeem to make againſt this general Suppoſition. We have known People, who having the Appearance of great Zeal in *Religion*, have yet wanted even the common Affections of *Humanity*, and ſhewn themſelves extremely degenerate and corrupt. Others, again, who have paid little regard to Religion, and

Occaſion of this INQUIRY.

TREATISE VI.

VIZ.

Miſcellaneous Reflections, &c.

Scilicet uni aequus virtuti, atque ejus amicis.
HOR. Sat. 1. lib. 2.

Printed firſt in the Year M. DCC. XIV.

Miſcellaneous Reflections.

MISCELLANY I.

CHAP. I.

Of the nature, riſe, and eſtabliſhment of MISCELLANYS. —— *The ſubject of theſe which follow.* —— *Intention of* the writer.

PEACE be with the ſoul of that charitable and courteous author, who for the common benefit of his fellow-authors, introduc'd the ingenious way of MISCELLANEOUS *writing!* — It muſt be own'd, that ſince this happy method was eſtabliſh'd, the harveſt of *wit* has been more plentiful, and the labourers more in number than heretofore. 'Tis well known to the able practitioners in *the writing art;* "That as eaſy as "it is *to conceive wit*, 'tis the hardeſt thing imagin- "able *to be deliver'd* of it, upon certain terms." Nothing cou'd be more ſevere or rigid than the conditions formerly preſcrib'd to writers; when CRITICISM took place, and *regularity* and *order* were thought eſſential in a treatiſe. The notion of a *genuine work*, a *legitimate* and *juſt piece*, has certainly been the occaſion of great timidity and back- Miſc. 1.

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Miſc. 1. wardneſs among the adventurers in wit: and the impoſition of ſuch ſtrict *laws* and *rules* of compoſition, has ſat heavy on the free ſpirits and forward genius's of mankind. 'Twas *a yoke*, it ſeems, which our forefathers bore; but which, for our parts, we have generouſly thrown off. In effect, the invidious diſtinctions of *baſtardy* and *legitimacy* being at length remov'd; the natural and lawful iſſue of the brain comes with like advantage into the world: and *wit* (*mere* WIT) is well receiv'd; without examination of *the kind*, or cenſure of *the form*.

THIS the MISCELLANEOUS *manner* of writing, it muſt be own'd, has happily affected. It has render'd almoſt every ſoil productive. It has diſclos'd thoſe various *ſeeds* of wit, which lay ſuppreſs'd in many a boſom; and has rear'd numberleſs *conceits* and curious *fancys*, which the natural rudeneſs and aſperity of their native ſoil wou'd have with-held, or at leaſt not have permitted to riſe above the ground. From every *field*, from every *hedge* or *hillock*, we now gather as delicious fruits and fragrant flowers, as of old from the richeſt and beſt cultivated *gardens*. Miſerable were thoſe antient planters, who underſtanding not how to conform themſelves to the rude *taſte* of unpoliſh'd mankind, made it ſo difficult a taſk to ſerve the world with *intellectual* entertainments, and furniſh out the repaſts of *literature* and *ſcience*.

THERE was certainly a time when the name of AUTHOR ſtood for ſomething conſiderable in the world. To ſucceed happily in ſuch a labour as that of writing *a treatiſe* or *a poem*, was taken as a ſure mark of underſtanding and good ſenſe. The taſk was painful: but, it ſeems, 'twas honourable. How the caſe happen'd, in proceſs of time, to be ſo much revers'd, is hard to ſay. The primitive authors perhaps being few in number, and highly reſpected for their art, fell under the weight of *envy*. Being ſenſible of their misfortune in this reſpect, and being

excited, as 'tis probable, by the example of ſome popular genius; they quitted their regular ſchemes and accurate forms of workmanſhip, in favour of thoſe *wits* who cou'd not poſſibly be receiv'd as AUTHORS upon ſuch difficult terms. 'Twas neceſſary, it ſeems, that *the bottom* of wit ſhou'd be enlarg'd. 'Twas adviſable that more hands ſhou'd be taken into the work. And nothing cou'd better ſerve this popular purpoſe, than the way of MISCELLANY, or *common* ESSAY; in which the moſt confus'd head, if fraught with a little invention, and provided with *common-place-book* learning, might exert it-ſelf to as much advantage, as the moſt orderly and well-ſettled judgment. Ch. 2.

To explain the better how this revolution in letters has been effected, it may not perhaps be indecent, ſhou'd we offer to compare our writing-artiſts, to the *manufacturers* in *ſtuff* or *ſilk*. For among theſe 'tis eſteem'd a piece of ſkill, to frame a pattern, or plan of workmanſhip, in which the ſeveral colours are agreeably diſpos'd; with ſuch proportionable adjuſtment of the various figures and deviſes, as may, in the whole, create a kind of *harmony* to the eye. According to this method, each *piece* muſt be, in reality, *an original*. For to copy what has gone before, can be of no uſe. The fraud wou'd eaſily be perceiv'd. On the other ſide, to work *originally*, and in a manner *create* each time anew, muſt be a matter of preſſing weight, and fitted to the ſtrength and capacity of none beſides the choiceſt workmen.

A MANNER therefore is invented to confound this ſimplicity and conformity of deſign. *Patch-work* is ſubſtituted. *Cuttings* and *ſhreds* of learning, with various *fragments* and *points* of wit, are drawn together, and tack'd in any fantaſtick form. If they chance to caſt a *luſtre*, and ſpread a ſort of ſprightly *glare*; the MISCELLANY is approv'd, and the *complex* form and texture of the work admir'd. The

Miſc. 1. EYE, which before was to be won by regularity, and had kept true to meaſure and ſtrict proportion, is by this means pleaſingly drawn aſide, to commit a kind of *debauch*, and amuſe it-ſelf in gaudy colours, and disfigur'd ſhapes of things. Cuſtom, in the mean while, has not only tolerated this licentiouſneſs, but render'd it even commendable, and brought it into the higheſt repute. The *wild* and *whimſical*, under the name of the *odd* and *pretty*, ſucceed in the room of the *graceful* and the *beautiful*. Juſtneſs and accuracy of thought are ſet aſide, as too conſtraining, and of too painful an aſpect to be endur'd in the agreeable and more eaſy commerce of *gallantry*, and modern *wit*.

Now ſince it has been thought convenient, in theſe latter ages, to diſtinguiſh the provinces of WIT and WISDOM, and ſet apart *the agreeable* from *the uſeful*; 'tis evident there cou'd be nothing devis'd more ſuitable to the diſtinct and ſeparate intereſt of the former of theſe provinces, than this *complex* manner of performance which we call MISCELLANY. For whatever is *capricious* and *odd*, is ſure to create *diverſion*, to thoſe who look no further. And where there is nothing like *nature*, there is no room for the troubleſom part of *thought* or *contemplation*. 'Tis the perfection of certain *groteſque*-painters, to keep as far from nature as poſſible. To find *a likeneſs* in their works, is to find the greateſt fault imaginable. A natural *connexion* is a ſlur. A *coherence*, a *deſign*, a *meaning*, is againſt their purpoſe, and deſtroys the very ſpirit and genius of their workmanſhip.

I REMEMBER formerly when I was a ſpectator in the *French* theatre, I found it the cuſtom, at the end of every grave and ſolemn *tragedy*, to introduce a comick *farce*, or MISCELLANY, which they call'd *The little piece*. We have indeed a method ſtill more extraordinary upon our own ſtage. For we think it agreeable and juſt, to mix the *little piece* or

farce with the main plot or fable, thro every act. Ch. 1.
This perhaps may be the rather choſen, becauſe our tragedy is ſo much *deeper* and *bloodier* than that of the *French*, andt herefore needs more immediate refreſhment from the elegant way of *drollery*, and *burleſque-wit*: which being thus cloſely interwoven with its oppoſite, makes that moſt accompliſh'd kind of *theatrical* MISCELLANY, call'd by our poets *A tragi-comedy*.

I COU'D go further perhaps, and demonſtrate from the writings of many of our grave *divines*, the ſpeeches of our *ſenators*, and other principal models of our national erudition, "That the MISCELLANE-"OUS *manner* is at preſent in the higheſt eſteem." But ſince my chief intention in the following ſheets is to deſcant curſorily upon ſome late pieces of a *Britiſh* author; I will preſume, that what I have ſaid already on this head is ſufficient; and that it will not be judg'd improper or abſurd in me, as I proceed, to take advantage of this *miſcellaneous taſte* which now evidently prevails. According to this method, whilſt I ſerve as *critick* or *interpreter* to this new writer, I may the better correct his flegm, and give him more of the faſhionable air and manner of the world; eſpecially in what relates to the ſubject and manner of his two *laſt* pieces, which are contain'd in his ſecond volume. For theſe being of the more regular and formal kind, may eaſily be oppreſſive to the airy reader; and may therefore with the ſame aſſurance as *tragedy*, claim the neceſſary relief of the *little piece* or *farce* above-mention'd.

NOR ought the title of a MISCELLANEOUS *writer* to be deny'd me, on the account that I have grounded my *miſcellanys* upon a certain ſet of treatiſes already publiſh'd. *Grounds* and *foundations* are of no moment in a kind of work; which, according to modern eſtabliſhment, has properly neither *top* nor *bottom*, *beginning* nor *end*. Beſides, that I ſhall no-way confine my-ſelf to the preciſe

Misc. 1. contents of these treatises; but, like my fellow-*miscellanarians*, shall take occasion to vary often from my propos'd subject, and make what *deviations* or *excursions* I shall think fit, as I proceed in my *random* ESSAYS.

CHAP. II.

Of controversial *writings: answers: replys.*— Polemick *divinity; or the* writing *church-militant.* — Philosophers, *and bear-garden.* Authors *pair'd and match'd.*— *The match-makers.*— *Foot-ball.* — *A* dialogue *between our author and his book-seller.*

AMONG the many improvements daily made in the art of writing, there is none perhaps which can be said to have attain'd a greater height than that of *controversy*, or the method of *answer* and *refutation*. 'Tis true indeed, that antiently the wits of men were for the most part taken up in other employment. If authors writ *ill*, they were despis'd: if *well*, they were by some party or other espous'd. For *partys* there wou'd necessarily be, and *sects* of every kind, in learning and philosophy. Every one sided with whom he lik'd; and having the liberty of hearing *each* side speak for it-self, stood in no need of expres *warning-pieces* against pretended sophistry, or dangerous reasoning. Particular *answers* to single treatises, were thought to be of little use. And it was esteem'd no compliment to a reader, to help him so carefully in the judgment of every piece which came abroad. Whatever *sects* there were in those days, the zeal of *party*-causes ran not so high as to give the reader a taste of those

perſonal reproaches, which might paſs in a debate between the different *partymen*. Ch. 2.

THUS matters ſtood of old; when as yet the method of writing *controverſy* was not rais'd into an *art*, nor the feuds of contending authors become the chief amuſement of the learned world. But we have at preſent ſo high a reliſh of this kind, that the writings of the learned are never truly guſtful till they are come to what we may properly enough call *their due ripeneſs*, and have begot *a fray*. When the *anſwer* and *reply* is once form'd, our curioſity is excited: we begin then, for the firſt time, to whet our attention, and apply our ear.

FOR example: let a zealous *divine* and flaming champion of our faith, when inclin'd to ſhew himſelf in print, make choice of ſome tremendous *myſtery* of religion, oppos'd heretofore by ſome damnable *hereſiarch*; whom having vehemently refuted, he turns himſelf towards the orthodox opinion, and ſupports the true belief, with the higheſt eloquence and profoundeſt erudition; he ſhall, notwithſtanding this, remain perhaps in deep obſcurity, to the great affliction of his bookſeller, and the regret of all who bear a juſt veneration for *church-hiſtory*, and the antient purity of the *Chriſtian* faith. But let it ſo happen that in this proſecution of his deceas'd adverſary, our *doctor* raiſes up ſome *lively antagoniſt*; who, on the ſame foot of orthodoxy with himſelf, pretends to arraign his expoſitions, and refute the refuter upon every article he has advanc'd; from this moment the writing gathers life, the publick liſtens, the bookſeller takes heart; and when iſſue is well join'd, the repartees grown ſmart, and the contention vigorous between the learned partys, *a ring* is made, and *readers* gather in abundance. Every one *takes party*, and encourages his *own* ſide. "This ſhall be "my champion!——This man for my money!— "Well hit, on our ſide!—Again, a good ſtroke!— "There he was even with him!—— Have at him

Miſc. 1. " the next bout."——Excellent ſport! And when the *combatants* are for a while drawn off, and each retir'd with his own companions; what *praiſes*, and *congratulations!* what *applauſes* of the ſuppos'd *victor!* And how honourably is he ſaluted by his favourers, and complimented even to the diſturbance of his modeſty! " Nay, but gentlemen! —— " Good gentlemen! Do you really think thus? " —— Are you ſincere with me? —— Have I trea- " ted my adverſary as he deſerves? " Never " was man ſo maul'd. Why, you have kill'd him " downright. O, Sirs! You flatter me. " He can never riſe more. Think ye ſo in- " deed? Or if he ſhou'd; 'twou'd be a plea- " ſure to ſee how you wou'd handle him."——

THESE are the triumphs. This is what ſets *ſharp:* this gives the author his *edge*, and excites the reader's attention; when the trumpets are thus ſounded to the croud, and a kind of *amphitheatrical* entertainment exhibited to the multitude, by theſe *gladiatorean* pen-men.

THE author of the preceding treatiſes being by profeſſion a nice *inſpector* into *the ridicule* of things, muſt in all probability have rais'd to himſelf ſome ſuch views as theſe, which hinder'd him from engaging in the way of *controverſy*. For when, by accident, the * firſt of theſe treatiſes (*a private letter*, and, in this writer's eſteem, little worthy of the publick's notice) came to be read abroad in copys, and afterwards in print; the ſmarteſt *anſwers* which came out againſt it, cou'd not, it ſeems, move our author to form any *reply*. All he was heard to ſay in return was, " That he thought whoever had tak- " en upon him to publiſh a book in anſwer to that " caſual piece, had certainly made either a very " high compliment to the author, or a very ill one " to the publick."

* *Viz.* The letter concerning ENTHUSIASM.

Ch. 2.

IT muſt be own'd, that when a writer of any kind is ſo conſiderable as to deſerve the labour and pains of ſome ſhreud heads to refute him in publick, he may, in the quality of *an author*, be juſtly congratulated on that occaſion. 'Tis ſuppos'd neceſſarily that he muſt have writ with ſome kind of ability or wit. But if his *original* performance be in truth no better than ordinary; his *anſwerer*'s taſk muſt certainly be very mean. He muſt be very indifferently employ'd, who wou'd take upon him to anſwer nonſenſe in form, ridicule what is of it-ſelf *a jeſt*, and put it upon the world to read *a ſecond book* for the ſake of the impertinencys of *a former*.

TAKING it, however, for granted, "That a for-"ry treatiſe may be the foundation of a conſider-"able anſwer;" a *reply* ſtill muſt certainly be ridiculous, which-ever way we take it. For either the author, in his original piece, has been truly refuted, or not. If refuted; why does he defend? If not refuted; why trouble himſelf? What has the publick to do with his private quarrels, or his adverſary's impertinence? Or ſuppoſing the world out of curioſity may delight to ſee *a pedant* expos'd by a man of better wit, and *a controverſy* thus unequally carry'd on between two ſuch oppoſite partys; how long is this diverſion likely to hold good? And what will become of theſe *Polemick* writings a few years hence? What is already become of thoſe mighty *controverſys*, with which ſome of the moſt eminent authors amus'd the world within the memory of the youngeſt ſcholar? An *original* work or two may perhaps remain: but for the ſubſequent *defences*, the *anſwers*, *rejoinders*, and *replications*; they have been long ſince paying their attendance to the *paſtry-cooks*. Mankind perhaps were heated at that time, when firſt thoſe matters were debated: but they are now cool again. They laugh'd: they carry'd on the humour: they blew the coals: they teaz'd, and ſet on, malicioufly, and to create themſelves di-

Miſc. 1. verſion. But the jeſt is now over. No one ſo much as inquires where the *wit* was; or where poſſibly the *ſting* ſhou'd lie of thoſe notable reflections and ſatirical hints, which were once found ſo pungent, and gave the readers ſuch high delight. —— Notable *philoſophers* and *divines*, who can be contented to make ſport, and write in learned *Billinſgate*, to divert the coffee-houſe, and entertain the aſſemblys at bookſellers ſhops, or the more airy ſtalls of inferiour book-retailers!

IT muſt be allow'd, that in this reſpect, *controverſial writing* is not ſo wholly unprofitable, and that for *book*-merchants, of whatever kind or degree, they undoubtedly receive no ſmall advantage from a right improvement of a *learned ſcuffle*. Nothing revives 'em more, or makes a quicker trade, than a *pair* of ſubſtantial *divines* or grave *philoſophers*, well match'd, and ſoundly back'd; till by long worrying one another, they are grown out of breath, and have almoſt loſt their force of biting. —— "So have I "known a crafty *glazier*, in time of froſt, pro- "cure a *foot-ball*, to draw into the ſtreet the emu- "lous chiefs of the robuſt youth. The tumid blad- "der bounds at every kick, burſts the withſtanding "*caſements*, the *chaſſys*, *lanterns*, and all the brit- "tle vitrious *ware*. The noiſe of blows and out- "crys fills the whole neighbourhood; and ruins of "glaſs cover the ſtony pavements; till the bloated "*battering engine*, ſubdu'd by force of foot and "fiſt, and yielding up its breath at many a fatal "cranny, becomes lank and harmleſs, ſinks in its "flight, and can no longer uphold the ſpirit of the "contending partys."

THIS our author ſuppoſes to have been the occaſion of his being ſo often and zealouſly complimented by his *amanuenſis* (for ſo he calls * his bookſeller or printer) on the fame of his firſt piece. The o-

* VOL. I. *page* 206.

bliging crafts-man has at times preſented him with many a handſom book, ſet off with titles of *remarks*, *reflections*, and the like, which, as he aſſur'd him, were ANSWERS to his ſmall treatiſe. Ch. 2.

" Here, Sir! " (ſays he) you have a conſiderable hand has under- " taken you! —— This Sir, is a *reverend* —— " This a *right reverend* —— This a *noted* author " —— Will you not reply, Sir? —— O' my word, " Sir, the world is in expectation. Pity they " they ſhou'd be diſappointed! A dozen ſheets, " Sir, wou'd be ſufficient. —— You might diſpatch " it preſently. Think you ſo? " I have " my paper ready —— And a good letter. —— " Take my word for it — You ſhall ſee, Sir! " Enough. But hark ye (Mr. *A, a, a, a*) my worthy " *engineer*, and manager of the war of letters! " E'er you prepare your artillery, or engage me in " acts of hoſtility, let me hear, I intreat you, whe- " ther or no my adverſary be taken notice of. —— " Wait for his *ſecond* edition. And if by next " year, or year or two after, it be known in good " company that there is ſuch a book in being, I " ſhall then perhaps think it time to conſider of a " *reply*."

Misc. 1.

CHAP. III.

Of the letter concerning enthuſiaſm. — *Foreign Criticks.* — *Of* letters *in general; of the* epiſtolary *ſtile.* — *Addreſſes to great men.* — *Authors and horſemanſhip.* — *The modern amble.* — *Further explanation of the* MISCELLANEOUS manner.

AS reſolute as our author may have ſhewn himſelf in refuſing to take notice of the ſmart writings publiſh'd againſt him by certain *zealots* of his *own* country, he cou'd not, it ſeems, but out of curioſity obſerve what the *forcign* and more *impartial criticks* might object to his ſmall treatiſe, which he was ſurpriz'd to hear had been tranſlated into foreign languages, ſoon after it had been publiſh'd here at home. The firſt cenſure of this kind which came to our author's ſight, was that of the PARIS * *Journal des Savans.* Conſidering how little favourable the author of the letter had ſhewn himſelf towards the *Romiſh* church, and policy of FRANCE, it muſt be own'd thoſe journaliſts have treated him with ſufficient candour: tho they fail'd not to take what advantages they well cou'd againſt the writing, and particularly arraign'd it for the want † of order and method.

THE proteſtant writers, ſuch as live in a free country, and can deliver their ſentiments without conſtraint, have certainly ‡ done our author more

* *Du* 25 *Mars*, 1709.

† *Ses penſees ne ſemblent occuper dans ſon Ouvrage, que la place que le hazard leur a donnée.* Ibid. p. 181.

‡ (1.) Bibliotheque Choiſie, *année* 1709. *Tome* 19. *p* 427.

(2.) Hiſtoire des Ouvrages des Savans, *Mois d'Octobre, Novembre, & Decembre*, 1708. pag. 514.

(3.) Nouvelles de la Republique des Lettres, *Mois de Mars*, 1710.

honour than he ever preſum'd to think he cou'd deſerve. His *tranſlator* indeed, who had done him the previous honour of introducing him to the acquaintance of the foreign world, repreſents particularly, by the turn given to the latter end of the letter, that the writer of it was, as to his condition and rank, little better than an inferior dependent on the noble Lord to whom he had addreſs'd himſelf. And in reality the *original* has ſo much of that air; that I wonder not, if what the author left ambiguous, the tranſlator has determin'd to the ſide of *clientſhip* and *dependency*. Ch. 3.

BUT whatever may have been the circumſtance or character of our author himſelf; that of his *great* friend ought in juſtice to have been conſider'd by thoſe former criticks above-mention'd. So much, at leaſt, ſhou'd have been taken notice of, that there was *a real* GREAT MAN characteriz'd, and ſutable meaſures of addreſs and ſtile preſerv'd. But they who wou'd neither obſerve this, nor apprehend the letter it-ſelf to be *real*, were inſufficient criticks, and unqualify'd to judg of the turn or humour of a piece, which they had never conſidered in a proper light.

'TIS become indeed ſo common a practice among authors, to feign a correſpondency, and give the title of *a private letter* to a piece addreſs'd ſolely to the *publick*, that it wou'd not be ſtrange to ſee other *journaliſts* and *criticks*, as well as the gentlemen of PARIS, paſs over ſuch particularitys, as things of form. This prejudice however cou'd not miſguide a chief critick of the proteſtant ſide; when * mentioning this *letter concerning enthuſiaſm*, he ſpeaks of it as a real *letter* (ſuch as in truth it was) not a

* *Ceux qui l'ont luë ont pû voir en général, que l'auteur ne s'y eſt pas propoſé un certain plan, pour traiter ſa matiere methodiquement; parceque c'eſt* une lettre, & non *un traité.* Bibliotheque Choiſie. Ibid. p. 428.

Misc. 1. preciſe and formal * TREATISE, deſign'd for *publick* view.

IT will be own'd ſurely, by thoſe who have learnt to judg of elegancy and wit by the help merely of modern languages, that we could have little reliſh of the beſt *letters* of a BALSAC or VOITURE, were we wholly ignorant of the *characters* of the principal perſons to whom thoſe letters were actually written. But much leſs cou'd we find pleaſure in this reading, ſhou'd we take it into our heads, that both the perſonages and correſpondency it-ſelf were merely fictitious. Let the beſt of TULLY's epiſtles be read in ſuch a narrow view as this, and they will certainly prove very inſipid. If a real BRUTUS, a real ATTICUS be not ſuppos'd, there will be no real CICERO. The elegant writer will diſappear: as will the vaſt labour and art with which this eloquent *Roman* writ thoſe letters to his illuſtrious friends. There was no kind of compoſition in which this great author prided or pleas'd himſelf more than in this; where he endeavour'd to throw off the mein of *the philoſopher* and *orator*, whilſt in effect he imploy'd both his rhetorick and philoſophy with the greateſt force. They who can read an *epiſtle* or *ſatire* of HORACE in ſomewhat better than a mere ſcholaſtick reliſh, will comprehend that *the concealment of order* and *method*, in this manner of writing, makes the chief beauty of the work. They will own, that unleſs a reader be in ſome meaſure appriz'd of the characters of an AUGUSTUS, a MÆCENAS, a FLORUS, or a TREBATIUS, there will be little reliſh in thoſe *Satires* or *Epiſtles* addreſs'd in particular to the courtiers, miniſters, and great men of the times. Even the SATIRICK, or MISCELLANEOUS *manner* of the polite ancients, requir'd as much *order* as the

* If in this joint edition, with other works, *the letter* be made to paſs under that general name of *treatiſe*; 'tis the bookſeller muſt account for it. For the author's part, he conſiders it as no other than what it originally was.

moſt regular pieces. But the *art* was to deſtroy every ſuch token or appearance, give an *extemporary* air to what was writ, and make the *effect* of art be felt, without diſcovering the *artifice*. There needs no further explanation on this head. Our author himſelf has ſaid enough in his * *Advice to an author*, particularly where he treats of the *ſimple* ſtile, in contra-diſtinction to the *learned*, the *formal*, or *methodick*. Ch. 3.

'Tis a different caſe indeed, when the title of *epiſtle* is improperly given to ſuch works as were never writ in any other view than that of being made publick, or to ſerve as exerciſes or ſpecimens of the wit of their compoſer. Such were thoſe infinite numbers of *Greek* and *Latin* epiſtles, writ by the antient *ſophiſts*, *grammarians*, or *rhetoricians*; where we find the real character of *the epiſtle*, the genuine ſtile and manners of the correſponding partys ſometimes imitated; but at other times not ſo much as aim'd at, nor any meaſures of *hiſtorical truth* preſerv'd. Such perhaps we may eſteem even the letters of a † SENECA to his friend LUCILIUS. Or ſuppoſing

* VOL. I. *p.* 158, 174, 175.

† 'Tis not the *perſon*, *character*, or *genius*, but the *ſtile* and *manner* of this great man, which we preſume to cenſure. We acknowlege his noble ſentiments and worthy actions. We own *the patriot*, and good *miniſter*: but we reject *the writer*. He was the firſt of any note or worth who gave credit to that *falſe* ſtile and manner here ſpoken of. He might, on this account, be call'd in reality *The corrupter of* ROMAN *eloquence*. This indeed cou'd not but naturally, and of it-ſelf, become relax and diſſolute, after ſuch a relaxation and diſſolution of manners, conſequent to the change of government, and to the horrid luxury and effeminacy of the *Roman* court, even before the time of a CLAUDIUS or a NERO. There was no more poſſibility of making a ſtand for language, than for liberty. As the world now ſtood, the higheſt glory which cou'd be attain'd by mortal man, was to be mitigator or mode-

Miſc. 1. that philoſophical courtier had really ſuch a correſpondency; and, at ſeveral times, had ſent ſo many fair epiſtles, honeſtly ſigned and ſeal'd, to his country-friend at a diſtance; it appears however by the epiſtles themſelves, in their proper *order*, (if they may be ſaid to have any) that after a few attempts at the

rator of that univerſal tyranny already eſtabliſh'd. To this I muſt add, that in every city, principality, or ſmaller nation, where *ſingle* WILL prevails, and court-power, inſtead of laws or conſtitutions, guides the ſtate; 'tis of the higheſt difficulty for the beſt miniſter to procure a juſt, or even a tolerable adminiſtration. Where ſuch a miniſter is found, who can but moderately influence the petty-tyranny, he deſerves conſiderable applauſe and honour. But in the caſe we have mention'd, where a univerſal monarchy was actually eſtabliſh'd and the intereſt of a whole world concern'd; *he* ſurely muſt have been eſteem'd a guardian-angel, who, as *a prime miniſter*, cou'd, for ſeveral years, turn the very worſt of courts, and worſt condition'd of all princes, to the fatherly care and juſt government of mankind. Such a miniſter was SENECA under an AGRIPPINA and a NERO. And ſuch he was acknowledg'd by the antient and never-ſparing *ſatiriſts*, who cou'd not forbear to celebrate, withal, his *generoſity* and *friendſhip* in a private life:

Nemo petit modicis quae mittebantur amicis
A SENECA; *quae* PISO *bonus, quae* COTTA *ſolebat*
Largiri: namque & titulis, & faſcibus olim
Major habebatur donandi gloria. Juv. Sat. v.

——————— ——— *Quis tam*
Perditus, ut dubitet SENECAM *praeferre* NERONI? Id. Sat. viii.

This remark is what I have been tempted to make by the way, on the *character* of this *Roman* author, more miſtaken (if I am not very much ſo my-ſelf) than any other ſo generally ſtudy'd. As for the *philoſophick* character or function imputed to him, 'twas foreign, and no-way proper or peculiar to one who never aſſum'd ſo much as that of *ſophiſts*, or *penſionary teacher of philoſophy*. He was far wide of any ſuch order, or profeſſion. There is great difference

beginning, the author by degrees loſes ſight of his correſpondent, and takes the *world* in general for his reader or diſciple. He falls into the random way of *miſcellaneous* writing; ſays every-where great and noble things, in and out of the way, accidentally as *words* lead him (for with theſe he plays perpetually;) with infinite wit, but with little or no coherence; without a ſhape or body to his work; without a real * *beginning*, a *middle*, or an *end*. Of *a hundred and twenty four* epiſtles, you may, if you pleaſe, make *five hundred* or *half a ſcore*. A great-one, for inſtance, you may divide into *five* or *ſix*. A little-one you may tack to another; and that to another; and ſo on. The unity of the writing will be the ſame: the life and ſpirit full as well preſerv'd. 'Tis not only *whole letters* or *pages* you may change and manage thus at pleaſure: every *period*, every *ſentence* almoſt, is independent; and may be taken aſunder, tranſpos'd, poſtpon'd, anticipated, or ſet in any new order, as you fancy. Ch. 3.

THIS is the manner of writing ſo much admir'd and imitated in our age, that we have ſcarce the idea

between a courtier who takes a fancy for philoſophy, and a philoſopher who ſhou'd take a fancy for a court. Now SENECA was born *a courtier;* being ſon of a court-*rhetor:* himſelf bred in the ſame manner, and taken into favour for his wit and genius, his admir'd ſtile and eloquence; not for his learning in the books of philoſophy and the antients. For this indeed was not very profound in him. In ſhort, he was a man of wonderful wit, fluency of thought and language, an *able miniſter*, and *honeſt courtier*. And what has been deliver'd down to his prejudice, is by the common enemy of all the free and generous ROMANS, that apiſh ſhallow hiſtorian, and court-flatterer, DION CASSIUS, of a low age, when *barbariſm* (as may be eaſily ſeen in his own work) came on apace, and the very traces and features of virtue, ſcience and knowledg, were wearing out of the world.

* *Infra*, p. 177. in the notes. And VOL. I. *p.* 99.

Miſc. 1. of any other model. We know little, indeed, of the difference between one *model* or *character* of writing and another. All runs to the ſame tune, and beats exactly one and the ſame meaſure. Nothing, one wou'd think, cou'd be more tedious than this uniform *pace*. The common *Amble* or *Canterbury* is not, I am perſuaded, more tireſome to a good rider, than this *ſee-ſaw* of ESSAY-*writers* is to an able reader. The juſt compoſer of a legitimate piece is like an able traveller, who exactly meaſures his journey, conſiders his ground, premeditates his ſtages, and intervals of relaxation and intention, to the very concluſion of his undertaking, that he happily arrives where he firſt propos'd when he ſet out. He is not preſently *upon the ſpur*, or in his full *career*; but walks his ſteed *leiſurely* out of his ſtable, ſettles himſelf in his ſtirrups, and when fair road and ſeaſon offer, puts on perhaps to *a round trot*; thence into *a gallop*, and after a while *takes up*. As down, or meadow, or ſhady lane preſent themſelves, he accordingly ſutes his pace, favours his palfry, and is ſure not to bring him puffing, and in a heat, into his laſt inn. But the *poſt*-way is become highly faſhionable with modern authors. The very ſame ſtroke ſets you out, and brings you in. Nothing ſtays, or interrupts. Hill or valley; rough or ſmooth; thick or thin: no difference, no variation. When *an author* ſits down to write, he knows no other buſineſs he has, than to be *witty*, and takes care that his periods be well turn'd, or (as they commonly ſay) *run ſmooth*. In this manner, he doubts not to gain the character of *bright*. When he has writ as many pages as he likes, or as his run of fancy wou'd permit; he then perhaps conſiders what *name* he had beſt give to his new writing: whether he ſhou'd call it *letter*, *eſſay*, *miſcellany*, or ought elſe. The bookſeller perhaps is to determine this at laſt, when all, beſides the preface, epiſtle dedicatory, and title-page, is diſpatch'd.

——— *Incertus Scamnum, faceretne Priapum,*
——————— *Deus inde ego!*

Hor. Sat. 8. lib. 1

MISCELLANY II.

CHAP. I.

Review of ENTHUSIASM.— *Its defence, praiſe:* — *Uſe in buſineſs as well as pleaſure:* — *Operation by fear, love.* — *Modifications of* Enthuſiaſm: *magnanimity; heroick virtue; honour; publick zeal; religion; ſuperſtition; perſecution; martyrdom.* — *Energy of the extatick devotion in the tender ſex.* — *Account of antient prieſthood.* — *Religious* war. — *Reference to a ſucceeding chapter.*

WHETHER in fact there be any real *enchantment*, any influence of *ſtars*, any power of *dæmons* or of foreign natures over our own minds, is thought queſtionable by many. Some there are who aſſert the negative, and endeavour to ſolve the appearances of this kind by the natural operation of our paſſions, and the common courſe of outward things. For my own part, I cannot but at this preſent apprehend a kind of *enchantment* or *magick* in that which we call ENTHUSIASM; ſince I find, that having touch'd ſlightly on this ſubject, I cannot ſo eaſily part with it at pleaſure.

AFTER having made ſome curſory reflections on our author's * *Letter*, I thought I might have ſufficiently acquitted my-ſelf on this head; till paſſing to his next treatiſe, I found my-ſelf ſtill farther ingag'd. I perceiv'd plainly that I had as yet ſcarce enter'd into our author's *humour*, or felt any thing

* *Viz.* Letter concerning ENTHUSIASM, above. VOL. I. Treatiſe I.

Misc. 2. of that *paſſion*, which, as he informs us, is ſo eaſily communicable and naturally engaging. But what I had paſs'd over in my firſt reflections, I found naturally riſing in me, upon ſecond thoughts. So that by experience I prov'd it true what our author ſays *, "That we all of us know ſomething of this princi-"ple." And now that I find that I have in reality ſo much of it imparted to me, I may with better reaſon be pardon'd, if, after our author's example, I am led to write on ſuch ſubjects as theſe, with caution, at different *repriſes*; and not ſingly, *in one breath*.

I HAVE heard indeed that the very reading of treatiſes and accounts of *melancholy*, has been apt to generate that paſſion in the over-diligent and attentive reader. And this perhaps may have been the reaſon, why our author himſelf (as he ſeems to intimate towards the concluſion of his firſt † *Letter* car'd not in reality to grapple cloſely with his ſubject or give us, at once, the preciſe definition of ENTHUSIASM. This however we may, with our author, preſume to infer, from the cooleſt of all ſtudys, even from *criticiſm* it-ſelf (of which we have been lately treating) ‡ "That there is a power in numbers, har-"mony, proportion, and beauty of every kind, which "naturally captivates the heart, and raiſes the ima-"gination to an opinion or conceit of ſomething "*majeſtick* and *divine*."

WHATEVER this ſubject may be *in it-ſelf*; we cannot help being tranſported with the thought of it. It inſpires us with ſomething more than ordinary, and raiſes us above our-ſelves. Without this imagination or conceit, *the world* wou'd be but a dull circumſtance, and *life* a ſorry paſs-time. Scarce cou'd we be ſaid *to live*. The animal functions might in their courſe be carry'd on; but nothing

* VOL. I. *pag.* 37.

† *Viz.* Treatiſe I. (*Letter of* ENTHUSIASM) VOL. I. *pag.* 37. *lin.* 22.

‡ VOL. II. *p.* 50, 69, 250, &c.

further ſought for, or regarded. The gallant ſentiments, the elegant fancys, the *belle-paſſions*, which have, all of them, this BEAUTY in view, wou'd be ſet aſide, and leave us probably no other employment than that of ſatisfying our coarſeſt appetites at the cheapeſt rate; in order to the attainment of a ſupine ſtate of indolence and inactivity. Ch. I.

SLENDER wou'd be the enjoyments of *the lover*, the *ambitious man*, the *warriour*, or the *virtuoſo* (as our author has * elſewhere intimated) if in the beautys which they admire, and paſſionately purſue, there were no reference or regard to any higher *majeſty* or *grandure*, than what ſimply reſults from the particular object of their purſuit. I know not, in reality, what we ſhou'd do to find a ſeaſoning to moſt of our pleaſures in life, were it not for the taſte or reliſh, which is owing to this particular paſſion, and the conceit or imagination which ſupports it. Without this, we cou'd not ſo much as admire a *poem*, or a *picture*; a *garden*, or a *palace*; a charming *ſhape*, or a *fair face*. LOVE it-ſelf wou'd appear the loweſt thing in nature, when thus anticipated, and treated according to the *anti-enthuſiaſtick* Poet's method:

‡ *Et jacere humorem collectum in corpora quæque.*

HOW *heroiſm* or *magnanimity* muſt ſtand in this hypotheſis, is eaſy to imagine. The MUSES themſelves muſt make a very indifferent figure in this philoſophical draught. Even the Prince of the † poets wou'd prove a moſt inſipid writer, if he were thus reduc'd. Nor cou'd there, according to this ſcheme, be yet a place of honour left even for our ‖ *Latin*

* VOL. II. *p.* 259. ‡ Lucret. *lib.* 4.

† Οὐδὲν μέρος Ὁμήρῳ ἄθεον, οὐδὲ δυνάστου ἄπορον, οὐδὲ ἀρχῆς ἔρημον, ἀλλὰ πάντα μεστὰ θεῶν ὀνομάτων καὶ θείων λόγων, καὶ θείας τέχνης. Maximus Tyr. *Diſſert.* 16.

‖ *Viz.* LUCRETIUS. As above, VOL. I. *p.* 35.

Misc. 2. poet, the great disciple of this un-polite philosophy, who dares with so little equity employ the MUSES art in favour of such a system. But in spite of his philosophy, he every-where gives way to *admiration*, and *rapturous views* of NATURE. He is transported with the several beautys of the WORLD, even whilst he arraigns the order of it, and destroys the principle of *beauty*, from whence in antient languages the * WORLD it-self was nam'd.

THIS is what our author advances; when in behalf of ENTHUSIASM he quotes its formal enemys, and shews that they are as capable of it as its greatest confessors and assertors. So far is he from degrading *enthusiasm*, or disclaiming it in himself, that he looks on this passion, simply consider'd, as the most *natural*, and its object as the *justest* in the world. Even VIRTUE it-self he takes to be no other than a noble *enthusiasm* justly directed, and regulated by that high standard which he supposes in the nature of things.

HE seems to assert, † "That there are certain "moral *species* or *appearances* so striking, and of "such force over our natures, that when they pre"sent themselves, they bear down all contrary opi"nion or conceit, all opposite passion, sensation, or "mere bodily affection." Of this kind he makes VIRTUE it-self to be the chief: since of all views or contemplations, this, in his account, is the most naturally and strongly affecting. The exalted part of *love* is only borrow'd hence. That of pure *friendship* is its immediate self. He who yields his life or sacrifice to his prince or country; the lover who for

* Κόσμος, *Mundus*. From whence that expostulation Ἐν ζοὶ μὲν τις Κόσμος ὑπίσασθαι δύναται, ἐν δὲ τῷ παντὶ ἀκοσμία; M. Ant. βιϐ. δ'. And that other allusion to the same word, Κόσμον δ' ἐτύμως τὸ Σύμπαν, ἀλλ' ὐκ Ἀκοσμίαν ὀνομάσαις ἄν. Below, *p.* 180. in the notes.

† VOL. I. *pag.* 93, 94, &c. VOL. II. *pag.* 66, 68, 69, 70.

his paramour performs as much; the heroic, the amorous, the religious *martyrs*, who draw their views, whether visionary or real, from this *pattern* and *exemplar* of DIVINITY: all these, according to our author's sentiment, are alike actuated by this passion, and prove themselves in effect so many different *enthusiasts*. Ch. I.

NOR is thorow *honesty*, in his hypothesis, any other than this zeal, or passion, moving strongly upon the *species* or *view* of the DECORUM, and SUBLIME of actions. Others may pursue * different forms, and fix their eye on different species (as all men do, on one or other:) the real *honest man*, however plain or simple he appears, has that highest species, † *honesty* it-self, in view; and instead of *outward* forms or symmetrys, is struck with that of *inward* character, the harmony and numbers of the heart, and beauty of the affections, which form the manners and conduct of a truly *social* life.

'TIS indeed peculiar to the genius of that cool philosophy ‡ above describ'd; that as it denies the order or harmony of things in general, so by a just consequence and truth of reasoning, it rejects the habit of admiring or being charm'd with whatever is call'd *beautiful* in particular. According to the regimen prescrib'd by this philosophy, it must be acknowledg'd that the evils of *love*, *ambition*, *vanity*, *luxury*, with other disturbances deriv'd from the florid, high, and elegant ideas of things, must in appearance be set in a fair way of being radically cur'd.

IT need not be thought surprizing, that *religion* it-self shou'd in the account of these philosophers be reckon'd among those vices and disturbances, which it concerns us after this manner to extirpate. If the idea of *majesty* and *beauty* in other inferior subjects

* VOL. II. *p.* 278, 279.

† *The* honestum, pulchrum, τὸ Καλὸν, Πρέπον. *Infra*, p. 124, &c.

‡ *Supra*, p. 26. And VOL. I. *p.* 33, 34, 79, &c.

Misc. 2. be in reality distracting; it must chiefly prove so, in that *principal subject*, the basis and foundation of this conceit. Now if *the subject* it-self be not *in nature*, neither the idea nor the passion grounded on it can be properly esteem'd *natural:* and thus all *admiration* ceases; and ENTHUSIASM is at an end. But if there be *naturally* such a passion; 'tis evident that RELIGION it-self is of the kind, and must be therefore *natural* to man.

WE can admire nothing profoundly, without a certain religious veneration. And because this borders so much on *fear*, and raises a certain tremor or horrour of like appearance; 'tis easy to give that turn to the affection, and represent all ENTHUSIASM and *religious extasy* as the product or mere effect of FEAR:

Primus in orbe Deos fecit timor.

But the original passion, as appears plainly, is of another kind, and in effect is so confess'd by those who are the greatest opposers of religion, and who, as our author observes, have shewn themselves sufficiently convinc'd, "* That altho these ideas of "*divinity* and *beauty* were vain; they were yet in "a manner innate, or such as men were really born "to, and cou'd hardly by any means avoid."

NOW as all affections have their excess, and require judgment and discretion to moderate and govern them; so this high and noble affection, which raises man to action, and is his guide in business as well as pleasure, requires a steady rein and strict hand over it. All *moralists*, worthy of any name, have recogniz'd the passion; tho among these the wisest have prescrib'd restraint, press'd *moderation*, and to all TYRO's in philosophy forbid the forward use of admiration, rapture, or extasy, even in the subjects they esteem'd the highest, and most *di-*

* Letter of ENTHUSIASM, VOL. I. *p.* 34.

vine. They knew very well, that the firſt motion, appetite, and ardour of the youth in general towards * philoſophy and knowledg, depend chiefly on this turn of temper: yet were they well appriz'd, withal, that in the progreſs of this ſtudy, as well as in the affairs of life, the florid ideas and exalted fancy of this kind became the fuel of many incendiary paſſions; and that, in religious concerns particularly, the habit of admiration and contemplative delight, wou'd, by over-indulgence, too eaſily mount into high *fanaticiſm*, or degenerate into abject *ſuperſtition*. Ch. 1.

UPON the whole therefore, according to our author, ENTHUSIASM is, in it-ſelf, a very natural *honeſt* paſſion; and has properly nothing for its object but what is ‡ *good* and *honeſt*. 'Tis apt indeed, he confeſſes, to run aſtray. And by modern example we know, perhaps yet better than by antient, that, in religion, the ENTHUSIASM which works *by love*, is ſubject to many ſtrange irregularitys; and that which works *by fear*, to many monſtrous and horrible ſuperſtitions. *Myſticks* and *fanaticks* are known to abound as well in our *reform'd*, as in the *Romiſh* churches. The pretended floods of grace poured into the boſoms of the *quietiſts*, *pietiſts*, and thoſe who favour the extatick way of devotion, raiſe ſuch tranſports as by their own proſelytes are confeſs'd to have ſomething ſtrangely agreeable, and in common with what ordinary lovers are us'd to feel. And it has been remark'd by many, that the *female* ſaints have been the greateſt improvers of this *ſoft* part of religion. What truth there may be in the related operations of this pretended grace and *amorous* zeal, or in the accounts of what has uſually paſt between the *ſaints* of each ſex, in theſe devout extaſys, I ſhall leave the reader to examine: ſuppoſing

* So *the Stagirite*: Διὰ γὰρ τὸ θαυμάζειν οἱ ἄνθρωποι καὶ νῦν καὶ τὸ πρῶτον ἤρξαντο φιλοσοφεῖν. Metaph. lib. 1. cap. 2. See below, *p.* 139. in the notes.

‡ Τὸ καλὸν καὶ ἁπλῶς.

Misc. 2. he will find credible accounts, ſufficient to convince him of the dangerous progreſs of ENTHUSIASM in this amorous *lineage*.

THERE are many *branches* indeed more vulgar, as that of FEAR, MELANCHOLY, CONSTERNATION, SUSPICION, DESPAIR. And when the paſſion turns more towards *the aſtoniſhing* and *frightful*, than *the amiable* and *delightful* ſide, it creates rather what we call SUPERSTITION than ENTHUSIASM. I muſt confeſs withal, that what we commonly ſtile *zeal* in matters of religion, is ſeldom without a mixture of both theſe extravagancys. The extatick motions of *love* and *admiration*, are ſeldom unaccompany'd with the *horrours* and *conſternations* of a lower ſort of devotion. Theſe paroxiſms of zeal are in reality as the hot and cold fits of an ague, and depend on the different and occaſional *views* or *aſpects* of the DIVINITY; according as the worſhipper is * guided from without, or affected from within, by his particular conſtitution. Seldom are thoſe *aſpects* ſo determinate and fix'd, as to excite conſtantly one and the ſame ſpirit of devotion. In religions therefore, which hold moſt of *love*, there is generally room left for *terrours* of the deepeſt kind. Nor is there any religion ſo diabolical, as, in its repreſentation of DIVINITY, to leave no room for *admiration* and *eſteem*. Whatever *perſonage* or *ſpecter* of DIVINITY is worſhip'd; a certain *eſteem* and *love* is generally affected by his worſhippers. Or if in the devotion paid him, there be in truth no real or abſolute *eſteem*; there is however a certain aſtoniſhing *delight* or *raviſhment* excited.

THIS paſſion is experienc'd, in common, by every worſhipper of the *zealot*-kind. The motion when un-guided, and left wholly to it-ſelf, is in its nature turbulent and incentive. It disjoints the natural frame, and relaxes the ordinary tone or tenor of the mind. In this diſpoſition the reins are let

* *Infra*, page 91.

looſe to all paſſion which ariſes: and *the mind*, as far as it is able to act or think in ſuch a ſtate, approves the riot, and juſtifies the wild *effects*, by the ſuppos'd ſacredneſs of *the cauſe*. Every dream and frenzy is made INSPIRATION; every affection, ZEAL. And in this perſuaſion the *zealots*, no longer ſelf-govern'd, but ſet adrift to the wide ſea of paſſion, can in one and the ſame ſpirit of devotion, exert the oppoſite paſſions of *love* and *hatred*; *unite* affectionately, and *abhor* furiouſly; curſe, bleſs, ſing, mourn, exult, tremble, careſs, aſſaſſinate, *inflict* and *ſuffer* * MARTYRDOM, with a thouſand other the moſt vehement efforts of variable and contrary affection. Ch. 1.

THE common *heathen* religion, eſpecially in its latter age, when adorn'd with the moſt beautiful temples, and render'd more illuſtrious by the munificence of the ROMAN ſenate and ſucceeding emperors, ran

* A paſſage of hiſtory comes to my mind, as it is cited by an eminent *divine* of our own church, with regard to that *ſpirit* of MARTYRDOM which furniſhes, it ſeems, ſuch ſolid matter for the opinion and faith of many zealots. The *ſtory*, in the words of our *divine*, and with his own reflections on it, is as follows: "Two *Franciſcans* "offer'd themſelves to the fire to prove *Savanorola* to be "a heretick. But a certain *Jacobine* offer'd himſelf to the "fire to prove that *Savanorola* had true revelations, and "was no heretick. In the mean time *Savanorola* preach'd; "but made no ſuch confident offer, nor durſt he venture "at that new kind of fire-ordeal. And put caſe, all *four* "had paſs'd thro the fire, and died in the flames; what "wou'd that have prov'd? Had he been a heretick, or no "heretick, the more, or the leſs, for the confidence of "theſe zealous idiots? If we mark it, a great many ar"guments whereon many *ſects* rely, are no better proba"tion than this comes to." Biſhop *Taylor*, in his dedicatory diſcourſe, before his *Liberty of Propheſying*. See *Letter of Enthuſiaſm*, VOL. I. *p.* 18, &c.

Misc. 2. wholly into pomp, and was supported chiefly by that sort of ENTHUSIASM, which is raised from the * external objects of *grandure*, *majesty*, and what we call *august*. On the other side, the EGYPTIAN and SYRIAN religions, which lay more in *mystery* and *conceal'd rites;* having less dependence on the magistrate, and less of that *decorum* of art, politeness, and magnificence, ran into a more *pusillanimous*, *frivolous*, and *mean* kind of SUPERSTITION; "The observation of days, the forbearance of meats, "and the contention about traditions, seniority of "laws, and † priority of *godships*."

——— *Summus utrinque*
Inde furor vulgo, quod Numina vicinorum
Odit uterque locus, quum solos credat habendos
Esse Deos, quos ipse colit. ———

HISTORY, withal, informs us of a certain establishment in EGYPT which was very extraordinary, and must needs have had a very uncommon effect; no way advantageous to that nation in particular, or to the general society of mankind. We know very well that nothing is more injurious to the *police*, or municipal constitution of any city or colony, than the forcing of a particular trade. Nothing more dangerous than the over-peopling any manufacture, or multiplying the *traders*, or *dealers*, of whatever vocation, beyond their natural proportion, and the public *demand*. Now it happen'd of old, in this motherland of superstition, ‡ that the sons of certain artists were by law oblig'd always to follow the same calling with their fathers. Thus the son of *a priest* was

* *Inf.* p. 64, 65. † Juvenal. *Sat.* 15. ver. 35. See VOL. II. *p.* 251, 252.

‡ Ἔστι δὲ Αἰγυπτίων ἑπτὰ γένεα. Καὶ τούτων, οἱ μὲν, Ἱρέες, οἱ δὲ, Μάχιμοι κεκλέαται. --- Οὐδὲ τούτοισι ἔξεστι τέχνην ἐπασκῆσαι οὐδεμίην, ἀλλὰ τὰ ἐς πόλεμον ἐπασκέουσι μοῦνα, παῖς παρὰ πατρὸς ἐκδεκόμενοι. Herodot. l. 2. sect. 164.

Ἱρᾶται δὲ οὐκ εἷς ἑκάστου τῶν Θεῶν, ἀλλὰ πολλοὶ -- ἐπεὰν δὲ τις ἀποθάνῃ, τούτου ὁ παῖς ἀντικατίσταται. Ibid. sect. 37.

always *a prieſt by birth*, as was the whole lineage after him, without interruption. Nor was it a cuſtom with this nation, as with others, to have only * *one* ſingle prieſt or prieſteſs to a temple: but as the number of gods and temples was infinite; ſo was that of the prieſts. The religious foundations were without reſtriction: and to one ſingle worſhip or temple, as many of the holy order might be retainers, as cou'd raiſe a maintenance from the office. Ch. 1.

WHATEVER happen'd to other races or profeſſions, that of the *prieſt*, in all likelihood, muſt, by this regulation, have propagated the moſt of any. 'Tis a tempting circumſtance; to have ſo eaſy a maſtery over the world; to ſubdue by wit inſtead of force; to practiſe on the paſſions, and triumph over the judgment of mankind; to influence private familys, and publick councils; conquer conquerors; controul the magiſtrate himſelf, and govern without the

* Τῆς δ χώρας ἁπάσης εἰς τρία μέρη διῃρημένης, &c. *Cùm tota regio in tres partes diviſa ſit, primam ſibi portionem vendicat ordo ſacerdotum, magna apud indigenas auctoritate pollens, tum ob pietatem in Deos, tum quod multam ex eruditione ſcientiam ejuſmodi homines afferunt. Ex reditibus autem ſuis cuncta per Ægyptum ſacrificia procurant, miniſtros alunt; & propriis commoditatibus ancillantur,* ταῖς ἰδίαις χρείαις χορηγοῦσιν. *Non enim (Ægyptii) exiſtimant fas eſſe Deorum honores mutari, ſed ſemper ab eiſdem eodem ritu peragi, neque eos neceſſariorum copia deſtitui qui in commune omnibus conſulunt. In univerſum namque de maximis rebus conſulentes, indeſinenter regi praeſto ſunt, in nonnullis tanquam participes imperii, in aliis regis duces & magiſtri* (ξυνεργοὶ, ἐπιστῆται, διδάσκαλοι) *exiſtentes. Ex aſtrologiâ quoque & ſacrorum inſpectione, futura praedicunt, atque è ſacrorum librorum ſcriptis res geſtas cum utilitate conjunctas praelegunt. Non enim, ut apud Graecos, unus tantummodo vir, aut fœmina una ſacerdotio fungitur, ſed complures ſacrificia & honores Deûm obeuntes, liberis ſuis eandem vitae rationem quaſi per manus tradunt. Hi autem cunctis oneribus ſunt immunes, & primos poſt regem honoris & poteſtatis gradus obtinent.* Diod. Sic. lib. 1. p. 66.

Miſc. 2. envy which attends all other government or ſuperiority. No wonder if ſuch *a profeſſion* was apt to multiply: eſpecially when we conſider the eaſy living and ſecurity of the *profeſſors*, their exemption from all labour, and hazard; the ſuppos'd ſacredneſs of their character; and their free poſſeſſion of *wealth*, *grandure*, *eſtates*, and *women*.

THERE was no need to inveſt ſuch *a body* as this, with rich lands and ample territorys, as it happen'd in EGYPT. The *generation* or *tribe* being once ſet apart as ſacred, wou'd, without further encouragement, be able, no doubt, in proceſs of time, to eſtabliſh themſelves a plentiful and growing *fund*, or religious *land-bank*. 'Twas a ſufficient *donative*, to have had only that *ſingle privilege* from the * law; "That they might retain what they cou'd get; and "that it might be lawful for their order to receive "ſuch eſtates by voluntary contribution, as cou'd "never afterwards be converted to other uſes."

Now if beſides the method of propagation *by deſcent*, other methods of increaſe were allow'd in this order of men; if *volunteers* were alſo admitted at pleaſure, without any ſtint or confinement to a certain number; 'tis not difficult to imagine how enormous the growth wou'd be of ſuch a ſcience or profeſſion, thus recogniz'd by *the magiſtrate*, thus inveſted with *lands* and *power*, and thus entitled to whatever extent of *riches* or *poſſeſſion* cou'd be acquir'd by practice and influence over the ſuperſtitious part of mankind.

THERE were, beſides, in EGYPT ſome natural cauſes of ſuperſtition, beyond thoſe which were common to other regions. This nation might well abound in *prodigys*, when even their country and *ſoil* it-ſelf was a kind of *prodigy* in nature. Their ſolitary idle life, whilſt ſhut up in their houſes by the regular inundations of the NILE; the unwholeſom vapours ariſing from the new mud, and ſlimy relicts of their river, expos'd to the hot ſuns; their various mete-

* *Infra*, pag. 56.

ors and *phænomena;* with the long vacancy they had to obſerve and comment on them; the neceſſity, withal, which, on the account of their navigation, and the meaſure of their yearly drounded lands, compel'd them to promote ſtudys of *aſtronomy* and other *ſciences*, of which their prieſthood cou'd make good advantages: all theſe may be reckon'd perhaps, as additional cauſes of the immenſe growth of ſuperſtition, and the enormous increaſe of the prieſthood in this fertile land. Ch. 1.

'TWILL, however, as I conceive, be found unqueſtionably true, according to political arithmetick, in every nation whatſoever; "That *the quantity* of "SUPERSTITION (if I may ſo ſpeak) will, in proportion, nearly anſwer *the number* of prieſts, diviners, ſoothſayers, prophets, or ſuch who gain their livelihood, or receive advantages by officiating in religious affairs." For if theſe dealers are numerous, they will *force* a trade. And as the liberal hand of the magiſtrate can eaſily raiſe ſwarms of this kind where they are already but in a moderate proportion; ſo where, thro any other cauſe, the number of theſe increaſing ſtill, by degrees, is ſuffered to grow beyond a certain meaſure, they will ſoon raiſe ſuch a ferment in mens minds, as will at leaſt compel the magiſtrate, however ſenſible of the grievance, to be cautious in proceeding to *a reform*.

WE may obſerve in other neceſſary profeſſions, rais'd on the infirmitys and defects of mankind (as for inſtance, in *law* and *phyſick*) "That with the leaſt help from the bounty or beneficence of the magiſtrate, the number of the profeſſors and the ſubject-matter of the profeſſion is found over and above increaſing." New difficultys are ſtarted: new ſubjects of contention: *deeds* and *inſtruments* of law grow more numerous and prolix: *hypotheſes*, *methods*, *regimens*, more various, and the *materia medica* more extenſive and abundant. What, in proceſs of time, muſt therefore naturally have happen'd in the caſe of *religion*, among the EGYPTIANS, may eaſily be gather'd.

Miſc. 2. NOR is it ſtrange that we ſhou'd find the * *property* and power of the *Egyptian* prieſthood, in antient days, arrived to ſuch a height, as in a manner to have ſwallow'd up the ſtate and monarchy. A worſe accident befel the *Perſian* crown, of which the hierarchy having got abſolute poſſeſſion, had once a fair chance for the univerſal empire. Now that the *Perſian* or *Babylonian* hierarchy was much after the model of the *Egyptian*, tho different perhaps in rites and ceremonys, we may well judg; not only from the hiſtory of the † MAGI, but from what is recorded of antient colonys ſent long before by the *Egyptians* into ‡ *Chaldea* and the adjacent countrys. And whether the *Ethiopian* model was from that of EGYPT, or the *Egyptian* from that of ETHIOPIA (for ‖ each nation had its pretence) we know by remarkable ‡‡ effects, that the *Ethiopian* empire was once in the ſame condition: the ſtate having been wholly ſwallow'd in the exorbitant power of their landed hierarchy. So true it is, "That *dominion*

* Which was *one third*. Βυλομένην ἢ τὴν ΙΣΙΝ, &c. *Sed cum* ISIS *lucro etiam ſacerdotes invitare vellet ad cultus iſtos* (*nempe* OSIRIDIS, *mariti fato functi*) *tertiam eis terrae partem εἰς προσόδους, ad deorum miniſteria & ſacra munia, fruendam donavit*. Diod. Sic. lib. 1. A remarkable effect of female ſuperſtition! See alſo the paſſage of the ſame hiſtorian, cited above, *p.* 33. in the notes.

† See treatiſe II. viz. *Senſus Communis*, VOL. I. *p.* 58, &c. *Herodotus* gives us the hiſtory at length in his third book.

‡ Diod. Sic. lib. 1. p. 17, & 73.

‖ Herodot. Euterpe; & Diod. Sic. lib. 3.

‡‡ Κατὰ τὴν Μερόην οἱ περὶ τὰς τῶν Θεῶν θεραπείας τε καὶ τιμὰς διατρίβοντες ἱερεῖς, &c. *Qui in Meroe* (*urbe, & inſula primaria Æthiopum*) *Deorum cultus & honores adminiſtrant ſacerdotes*, (*ordo autem hic maxima pollet auctoritate*) *quandocumque ipſis in mentem venerit, miſſo ad regem nuncio, vita ſe illum abdicare jubent. Oraculis enim Deorum hoc edici: nec fas eſſe ab ullo mortalium, quod Dii immortales juſſerint, contemni.* —So much for their kings. For as to ſubjects, the manner was related a little before. *Unus ex lictoribus ad rem*

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"muſt naturally follow *property*." Nor is it poſſible, as I conceive, for any ſtate or monarchy to withſtand the encroachments of a growing hierarchy, founded on the *model* of theſe *Egyptian* and *Aſiatick* prieſthoods. No SUPERSTITION will ever be wanting among the ignorant and vulgar, whilſt the able and crafty have power to gain inheritances and poſſeſſions by working on this *human weakneſs*. This is a fund which, by theſe allowances, will prove inexhauſtible. New *modes* of worſhip, new *miracles*, new *heroes*, *ſaints*, *divinitys* (which ſerve as new occaſions for *ſacred* DONATIVES) will be eaſily ſupply'd on the part of the religious orders; whilſt the civil magiſtrate authorizes the accumulative DONATION, and neither reſtrains the *number* or *poſſeſſions* of the ſacred body.

WE find, withal, that in the early days of this antient *prieſtly nation* of whom we have been ſpeaking, 'twas thought expedient alſo, for the increaſe of *devotion*, to enlarge their *ſyſtem of* DEITY; and either by *myſtical genealogy*, *conſecration*, or *canonization*, to multiply their reveal'd objects of worſhip, and raiſe new *perſonages of* DIVINITY in their religion. They proceeded, it ſeems, in proceſs of time, to increaſe the * number of their *Gods*, ſo far that, at

mittitur, ſignum mortis praeferens: quo ille viſo, domum abiens ſibi mortem conſciſcit. This, the people of our days wou'd call paſſive-obedience and prieſt-craft, with a witneſs. But our hiſtorian proceeds — *Et per ſuperiores quidem aetates, non armis aut vi coacti, ſed merae ſuperſtitionis ὑπ' αὐτῆς τῆς δεισιδαιμονίας faſcino, mente capti reges, ſacerdotibus morem geſſerunt: donec* ERGAMENES, *Æthiopum rex* (PTOLOMÆO *ſecundo rerum potiente*) *Graecorum diſciplinae & philoſophiae particeps, mandata illa primus adſpernari auſus fuit. Nam hic animo, qui regem deceret, ſumpto, cum militum manu in locum inacceſſum, ubi aurium fuit templum Æthiopum, profectus; omnes illos ſacrificios jugulavit, & abolito more priſtino, ſacra pro arbitrio ſuo inſtauravit.* Diod. Sic. lib. 3.

* Ὡς δ' αὐτοὶ λέγουσι, ἔτεα ἐστὶ ἑπτακισχίλια καὶ μύρια ἐς Ἄμασιν βασιλεύσαντα, ἐπὰ τε ἐκ τῶν ὀκτὼ θεῶν οἱ δυώδεκα θεοὶ ἐγένοντο. Herodot. lib. 2. ſect. 43.

Miſc. 2. laſt, they became in a manner numberleſs. What odd ſhapes, ſpecies, and forms of *deity* were in latter times exhibited, is well known. Scarce an *animal* or *plant* but was adopted into ſome ſhare of *divinity*.

* *O ſanctas gentes, quibus hæc naſcuntur in hortis Numina!* ———

No wonder if by a nation ſo abounding in religious *orders*, ſpiritual conqueſts were ſought in foreign countrys, † colonys led abroad, and miſſionarys detach'd, on expeditions, in this proſperous ſervice. 'Twas thus a *zealot*-people, influenc'd of old by their very region and climate, and who thro a long tract of time, under a peculiar policy, had been rais'd both by art and nature to an immenſe growth in religious ſcience and myſtery; came by degrees to ſpread their variety of rites and ceremonys, their diſtinguiſhing marks of *ſeparate* worſhips and *ſecret* communitys, thro the diſtant world; but chiefly thro their neighbouring and dependent countrys.

WE underſtand from hiſtory, that even when the EGYPTIAN *ſtate* was leaſt powerful in *arms*, it was ſtill reſpected for its *religion* and *myſterys*. It drew ſtrangers from all parts to behold its wonders. And the fertility of its ſoil forc'd the adjacent people, and wandring nations who liv'd diſpers'd in ſingle tribes, to viſit them, court their alliance, and ſollicit a trade and commerce with them, on whatſoever terms. The ſtrangers, no doubt, might well receive religious rites and doctrines from thoſe, to whom they ow'd their *maintenance* and *bread*.

* Juvenal. Sat 15 ver. 10.

† Οἱ δ' ἐν Αἰθιοπίᾳ, &c. *Ægyptii plurimas colonias ex Ægypto in orbem terrarum diſſeminatas fuiſſe dicunt. In Babylonem colones deduxit Belus qui Neptuni & Libyae filius habetur: & poſitâ ad Euphratem ſede, inſtituit ſacerdotes ad morem Ægyptiorum exemptos impenſis & oneribus publicis, quos Babylonii vocant Chaldaeos, qui, exemplo ſacerdotum & phyſicorum, aſtrologorumque in Ægypto, obſervant ſtellas.* Diod. Sic. lib. 1. p. 17. Ibid. p. 73.

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BEFORE the time that ISRAEL was conſtrain'd to go down to EGYPT, and ſue for maintenance to theſe powerful *dynaſtys* or low-land ſtates, the holy *patriarch* * ABRAHAM himſelf had been neceſſitated to this compliance on the ſame account. He apply'd in the ſame manner to the EGYPTIAN *court*. He was at firſt well receiv'd, and handſomly preſented; but afterwards ill us'd, and out of favour with the prince; yet ſuffered to depart the kingdom, and retire with his effects; without any attempt of recalling him again by force, as it happen'd in the caſe of his poſterity. 'Tis certain, that if this holy *patriarch*, who firſt inſtituted the ſacred rite of *circumciſion* within his own family or tribe, had no regard to any policy or religion of the EGYPTIANS; yet he had formerly been a gueſt and inhabitant in EGYPT (where † hiſtorians mention this to have been a national rite;) long ‡ e'er he had receiv'd any divine notice or revelation, concerning this affair. Nor was it in *religion* merely that this reverend gueſt was ſaid to have deriv'd knowledg and learning from the EGYPTIANS. 'Twas from this *parent*-country of *oc-*

* Gen. cap. xii. ver. 10, *&c.*

† *Abramus, quando Ægyptum ingreſſus eſt, nondum circumciſus erat, neque per annos amplius viginti poſt reditum.— Illius poſteri circumciſi ſunt, & ante introitum, & dum in Ægypto commorati ſunt: poſt exitum vero non ſunt circumciſi, quamdiu vixit Moſes.*— Fecit itaque Joſue cultros lapideos, & circumcidit filios Iſrael in colle praeputiorum. Factum Deus ratum habuit, dixitque, hodie ἀφῆλον τ ὀνειδισμὸν Αἰγύπτυ ἀφ' ὑμῶν, abſtuli opprobrium Ægypti a vobis. *Joſue cap.* v. *ver.* 3. *Tam* Ægyptiis *quam* Judaeis *opprobrio erant incircumciſi.* — *Apud* Ægyptios *circumcidendi ritus vetuſtiſſimus fuit, &* ἀπ' ἀρχῆς ab ipſo initio *inſtitutus. Illi* nullorum aliorum hominum inſtitutis uti volunt. *Herodot.* lib. 2. cap. 91. Τὰ αἰδοῖα ᾧ ἄλλοι μὲν ἔασι ὡς ἐγένοντο, πλὴν ὅσοι ἀπὸ τύτων ἔμαθον. Αἰγύπτιοι δ περιτάμνονται. Herod. lib. 2. cap. 36. *Marſhami* Chronicus Canon, *p.* 72.

‡ Gen. cap. xvii.

Miſc. 2. *cult ſciences*, that he was preſum'd, together with other wiſdom, to have learnt that of * *judicial aſtrology;* as his ſucceſſors did afterwards other prophetical and miraculous arts, proper to the MAGI, or *prieſt-hood* of this land.

ONE cannot indeed but obſerve, in after times, the ſtrange adherence and ſervile dependency of the whole HEBREW race on the EGYPTIAN nation. It appears that tho they were of old abus'd in the perſon of their grand patriarch; tho afterwards held in bondage, and treated as the moſt abject ſlaves; tho twice expel'd, or neceſſitated to ſave themſelves by flight, out of this oppreſſive region; yet in the very inſtant of their laſt retreat, whilſt they were yet on their march, conducted by viſible Divinity, ſupply'd and fed from heaven, and ſupported by continual miracles; they notwithſtanding inclin'd ſo ſtrongly to the manners, the religion, rites, diet, cuſtoms, laws and conſtitutions of their tyrannical maſters, that it was with the utmoſt difficulty they cou'd be with-held from † returning again into the ſame ſubjection. Nor

* Julius Firmicus, apud Marſhamum, *p.* 452, 453.

† It can ſcarce be ſaid in reality, from what appears in holy writ, that their retreat was *voluntary*. And for the hiſtorians of other nations, they have preſum'd to aſſert that this people was actually expel'd EGYPT on account of their *leproſy;* to which the *Jewiſh* laws appear to have ſo great a reference. Thus TACITUS: *Plurimi auctores conſentiunt, orta per Ægyptum tabe, quae corpora fœdaret, regem Occhorim, adito Hammonis oraculo, remedium petentem, purgare regnum, & id genus hominum ut inviſum Deis, alias in terras avehere juſſum. Sic conquiſitum collectumque vulgus, —— Moſem unum monuiſſe*, &c. Hiſt. lib. 5. cap. 3. *Ægyptii, quum ſcabiem & vitiliginem paterentur, reſponſo moniti eam (Moſem) cum aegris, ne peſtis ad plures ſerperet, terminis Ægypti pellunt. Dux igitur exulum factus, ſacra Ægyptiorum ſarto abſtulit: quae repetentes armis Ægyptii, domum rediri tempeſtatibus compulſi ſunt.* Juſtin. lib. 36. c. 2. And in *Marſham* we find this remarkable citation from

cou'd their great captains and legiſlators prevent their * relapſing perpetually into the ſame worſhip to which they had been ſo long accuſtom'd. Ch. 1.

How far the divine providence might have indulged the ſtubborn habit and ſtupid humour of this people, by *giving them laws* (as the † prophet ſays)

Manetho: Amenophin regem affectaſſe Θεῶν γενέσθαι θεατήν, ὁσπερ Ωρ ἑνὸς τῶν πρὸ αὐτοῦ βεβασιλευκότων, *Deorum eſſe contemplatorem, ſicut Orum quendam regum priorum.* Cui reſponſum eſt, ὅτι δυνήσεται θεὺς ἰδεῖν, *quod poſſet videre Deos, ſi regionem à leproſis & immundis hominibus purgaret.* Chronicus Canon. *p.* 52.

* See what is cited above (*p.* 52. in the notes from *Marſham*) of the *Jews* returning to circumciſion under JOSHUA, after a generation's intermiſſion. This being approv'd by God, for the reaſon given, "*That it was taking from them the reproach of the* Egyptians, or what "render'd them odious and impious in the eyes of the "people." Compare with this, the paſſage concerning MOSES himſelf, *Exod.* iv. 18, 25, 26. (together with *Acts* vii. 30, 34.) where in regard to the *Egyptians*, to whom he was now returning when fourſcore years of age, he appears to have circumcis'd his children, and taken off this national *reproach:* ZIPPORAH his wife, nevertheleſs, reproaching him with the bloodineſs of the deed; to which ſhe appears to have been a party only thro neceſſity, and in fear rather of *her husband*, than of GOD.

† Ezek. xx. 25. Acts xv. 10. Of theſe *Egyptian* inſtitutions receiv'd among the *Jews*, ſee our SPENCER. *Cum morum quorundam antiquorum toleratio vi magnâ polleret, ad Hebraeorum animos Dei legi & cultui conciliandos, & à reformatione Moſaicâ invidiam omnem amoliretur; maximè conveniebat, ut Deus ritus aliquos antiquitùs uſitatos in ſacrorum ſuorum numerum aſſumeret, & lex à* Moſe *data ſpeciem aliquam cultus olim recepti ferrent.* —— *Ita nempe nati factique erant* Iſraelitae, *ex* Ægypto *recens egreſſi, quod Deo penè neceſſe eſſet* (*humanitùs loqui fas ſit*) *rituum aliquorum veterum uſum iis indulgere, & illius inſtituta ad eorum morem & modulum accommodare. Nam populus erat à teneris* Ægypti

Misc. 2. *which he himself approv'd not*, I have no intention to examine. This only I pretend to infer from what has been advanc'd; "That the manners, opinions, "rites and customs of the EGYPTIANS, had, in "the earliest times, and from generation to genera- "tion, strongly influenc'd the HEBREW people "(their guests, and subjects) and had undoubtedly "gain'd a powerful ascendency over their natures."

HOW extravagant soever the multitude of the EGYPTIAN *superstitions* may appear, 'tis certain that their *doctrine* and *wisdom* were in high repute, since it is taken notice of in holy scripture, as no small advantage even to MOSES himself, "‡ That he had im-

moribus assuetus, & in iis multorum annorum usu confirmatus. —— Hebraei, *non tantum* Ægypti *moribus assueti, sed etiam refractarii fuerunt.* —— *Quemadmodum cujusque regionis & terrae populo sua sunt ingenia, moresque proprii, ita natura gentem* Hebraeorum, *praeter caeteros orbis incolas, ingenio morosc, difficili, & ad infamiam usque pertinaci, finxit.* —— *Cum itaque veteres* Hebraei, *moribus essent asperis & efferatis adeo, populi conditio postulavit, ut Deus ritus aliquos usu veteri firmatos iis concederet, & νομικὴν λατρείαν τῇ ἑαυτῶν ἀσθενείᾳ συμβαίνουσαν* (*uti loquitur* Theodoretus) cultum legalem eorum infirmitati accommodatum *instituerit.* —— Hebraei *superstitiosa gens erant, & omni penè literaturâ destituti. Quam altè gentium superstitionibus immergebantur, è legibus intelligere licet, quae populo tanquam remedia superstitionis, imponebantur. Contumax autem bellua superstitio, si praesertim ab ignorantiae tenebris novam ferociam & contumaciam hauserit. Facilè vero credi potest,* Israelitas, *nuper è servorum domo liberatos, artium humaniorum rudes fuisse, & vix quicquam supra latere es atque allium* Ægypti *sapuisse. Quando itaque Deo jam negotium esset, cum populo tam barbaro, & superstitioni tam impense dedito; pene necesse fuit, ut aliquid eorum infirmitati daret, eosque dolo quodam (non argumentis) ad seipsum alliceret. Nullum animal superstitioso, rudi praecipue, morosius est, aut majore arte tractandum.* SPENCERUS de Leg. Hebr. *p.* 627, 628, 629.

‡ (1.) Καὶ ἐπαιδεύθη Μωσῆς ΠΑΣΗ ΣΟΦΙΑ Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις. Act. Apost. cap. vii. v. 22.

" bib'd *the wiſdom* of this nation;" which, as is well known, lay chiefly among their *prieſts* and MAGI. Ch. 1.

BEFORE the time that the great *Hebrew* legiſlator receiv'd his education among the *ſlaves*; a * *Hebrew* ſlave, who came a youth into the *Egyptian* court, had already grown ſo powerful in this kind of wiſdom, as to outdo the chief *diviners*, *prognoſticators* and *interpreters* of EGYPT. He rais'd himſelf to be chief miniſter to a prince, who, following his advice, obtain'd in a manner the whole *property*, and conſequently *the abſolute dominion* of that land. But to what height of power the eſtabliſh'd prieſthood was arriv'd even at that time, may be conjectur'd hence; " That *the crown* (to ſpeak in a modern ſtile) of-" fer'd not to meddle with the *church-lands*;" and that in this great *revolution* nothing was attempted, ſo much as by way of purchaſe or exchange †, in prejudice of this *landed* clergy: the prime miniſter himſelf having join'd his intereſt with theirs, and enter'd ‡ by marriage into their alliance. And in this he was follow'd by the great founder of the *Hebrew*-ſtate. For he alſo ‖ match'd himſelf with the prieſthood of ſome of the neighbouring nations, and traders § into EGYPT, long e'er his eſtabliſhment of the HEBREW religion and commonwealth. Nor had he perfected his *model*, till he conſulted the foreign prieſt his ** father-in-law, to whoſe advice he paid ſuch remarkable deference.

(2.) Exod. cap. vii. ver. 11, & 22. (3.) Ibid. cap. viii. ver. 7. (4.) Juſtin. lib. 36. cap. 2.

* Gen. cap. xxxix, &c. *Minimus aetate inter fratres* Joſeph *fuit, cujus excellens ingenium veriti fratres clam interceptum peregrinis mercatoribus vendiderunt. A quibus deportatus in* Ægyptum, *cùm magicas ibi artes ſolerti ingenio percepiſſet, brevi ipſi regi percarus fuit.* Juſtin. lib. 36. c. 2.

† Gen. xlvii. ver, 22, 26. ‡ Gen. xli. ver. 45.

‖ Exod. chap. iii. ver. 1. and chap. xviii. ver. 1, &c.

§ Such were the *Midianites*, Gen. xxxvii. ver. 28, 36.

** Exod. xviii. ver. 17, ——— 24.

Miſc. 2. BUT TO reſume the ſubject of our ſpeculation, concerning the wide diffuſion of the prieſtly ſcience or function; it appears from what has been ſaid, that notwithſtanding the EGYPTIAN prieſthood was, by antient eſtabliſhment, hereditary; the ſkill of *divining*, *ſoothſaying* and *magick* was communicated to others beſides their national ſacred body; and that the *wiſdom* of the MAGICIANS, their power of *miracles*, their interpretation of *dreams* and *viſions*, and their art of adminiſtring in divine affairs, were intruſted even to *foreigners* who reſided amongſt them.

IT appears, withal, from theſe conſiderations, how apt the *religious* profeſſion was to ſpread it-ſelf widely in this region of the world; and what effort wou'd naturally be made by the more neceſſitous of theſe unlimited profeſſors, towards a fortune, or maintenance, for themſelves and their ſucceſſors.

COMMON arithmetick will, in this caſe, demonſtrate to us, "That as the proportion of ſo many "*lay-men* to each *prieſt* grew every day leſs and "leſs, ſo the wants and neceſſitys of each *prieſt* "muſt grow more and more." The *magiſtrate* too, who according to this EGYPTIAN regulation had reſign'd this title or ſhare of right in ſacred things, cou'd no longer govern, as he pleas'd, in theſe affairs, or check the growing number of theſe *profeſſors*. The ſpiritual generations were left to prey on others, and (like *fiſh* of prey) even on themſelves; when deſtitute of other capture, and confin'd within too narrow limits. What method, therefore, was there left to heighten the ZEAL of worſhippers and augment their *liberality*, but "to foment their "*emulation*, prefer worſhip to worſhip, faith to "faith; and turn the ſpirit of ENTHUSIASM to the "ſide of ſacred *horrour*, religious *antipathy*, and "*mutual diſcord* between worſhippers?"

THUS provinces and nations were divided by the moſt *contrary* rites and cuſtoms which cou'd be devis'd, in order to create the ſtrongeſt *averſion* poſſible between creatures of a like ſpecies. For what

all other animoſities are allay'd, and anger of the fierceſt kind appeas'd, the *religious hatred*, we find, continues ſtill, as it began, without provocation or voluntary offence. The preſum'd *misbeliever* and *blaſphemer*, as one rejected and abhor'd of GOD, is, through a pious imitation, abhor'd by the *adverſe* worſhipper, whoſe *enmity* muſt naturally increaſe as his *religious zeal* increaſes. Ch. I.

FROM hence the oppoſition roſe of temple againſt temple, proſelyte againſt proſelyte. The moſt zealous worſhip of *one* GOD, was beſt expreſs'd (as they conceiv'd) by the open defiance of *another*. SIR-*names* and *titles* of DIVINITY paſs'd as *watch-words*. He who had not the SYMBOL, nor cou'd give *the word*, receiv'd *the knock*.

Down with him! kill him! merit heaven thereby;

As our * Poet has it, in his AMERICAN tragedy.

NOR did † PHILOSOPHY, when introduc'd into *religion*, extinguiſh, but rather inflame this *zeal:* as we may ſhew perhaps in our following chapter more particularly; if we return again, as is likely, to this ſubject. For this, we perceive, is of a kind apt enough to grow upon our hands. We ſhall here, therefore, obſerve only what is obvious to every ſtudent in ſacred antiquitys, that from the contentious learning and ſophiſtry of the antient ſchools (when true ſcience, philoſophy, and arts were already deep in their ‡ decline) *religious problems* of a like contentious form ſprang up; and certain *doctrinal teſts* were fram'd, by which *religious partys* were ingag'd and liſted againſt one another, with more animoſity than in any other cauſe or quarrel had been ever known. Thus *religious maſſacres* began, and were carry'd on; temples were demoliſh'd; holy utenſils deſtroy'd; the ſacred pomp trodden under-foot, inſulted; and the inſulters in their turn expos'd to the

* *Dryden*, Indian Emperor, *Act* 5. *Scene* 2.

† *Infra*, p. 58. ‡ VOL. I. *p.* 150, 235, in the notes. And *Infra*, p. 56, 57, 58, &c.

Miſc. 2. ſame treatment, in their perſons as well as in their worſhip. Thus *madneſs* and *confuſion* were brought upon the world, like that of CHAOS, which the *Poet* miraculouſly deſcribes in the mouth of his mad *hero*: when even in celeſtial places, diſorder and blindneſs reign'd: —— "No dawn of light;

—— * "*No glimpſe or ſtarry ſpark,*
"*But Gods met Gods, and juſtled in the dark.*"

CHAP. II.

Judgment of divines and grave authors concerning enthuſiaſm.— *Reflections upon* ſcepticiſm. — *A ſceptick-chriſtian.* — *Judgment of the inſpir'd concerning their own inſpirations.*— Knowledg *and* belief.— *Hiſtory of religion reſum'd.* — ZEAL *offenſive and defenſive.*— *A church in danger.* — *Perſecution.* — *Policy of the church of* ROME.

WHAT I had to remark, of my own, concerning ENTHUSIASM, I have thus diſpatch'd: what others have remark'd on the ſame ſubject, I may, as an *apologiſt* to another author, be allow'd to cite; eſpecially if I take notice only of what has been dropt very naturally by ſome of our moſt approv'd *authors*, and ableſt *divines*.

IT has been thought an odd kind of temerity, in our author, to aſſert, † "That even ATHEISM it-"ſelf was not wholly exempt from *enthuſiaſm*; That "there have been in reality *enthuſiaſtical* atheiſts; "and that even the ſpirit of *martyrdom* cou'd, upon "occaſion, exert it-ſelf as well in *this* cauſe, as in "any *other*." Now, beſides what has been intimated in the preceeding chapter, and what in fact may

* OEDIPUS of *Dryden* and *Lee*.

† *Viz.* In his letter concerning Enthuſiaſm, VOL. I.

be demonſtrated from the examples of VANNIUS and other martyrs of a like principle, we may hear an * excellent and learned *divine* of higheſt authority at home, and fame abroad; who after having deſcrib'd an *enthuſiaſtical atheiſt*, and one *atheiſtically inſpir'd*, ſays of this very ſort of men, Ch. 2.

" That they are *fanaticks* too; however that word " ſeem to have a more peculiar reſpect to *ſomething* " *of a* DEITY: all atheiſts being that *blind God-* " *deſs* NATURE'S *fanaticks*.

AND again: " All atheiſts (ſays he) are poſſeſs'd " with a certain kind of madneſs, that may be call'd " † *pneumatophobia*, that makes them have an irra- " tional but deſperate abhorrence from ſpirits or in- " corporeal ſubſtances; they being acted alſo, at " the ſame time, with an *hylomania*, whereby they " madly dote upon *matter*, and devoutly worſhip " it, as the only NUMEN."

* Dr. CUDWORTH'S Intellectual Syſtem, *p.* 134.

† The good Doctor makes uſe, here, of a ſtroke of raillery againſt the over-frighted *anti-ſuperſtitious* gentlemen, with whom our author reaſons at large in his ſecond treatiſe (*viz.* VOL. I. *p.* 58, 59, and 60, 61, &c.) 'Tis indeed the nature of *fear*, as of all other paſſions, when exceſſive, to defeat its own end, and prevent us in the execution of what we naturally propoſe to our-ſelves as our advantage. SUPERSTITION it-ſelf is but a certain kind of *fear;* which poſſeſſing us ſtrongly with the apprehended wrath or diſpleaſure of *divine Powers*, hinders us from judging what thoſe *Powers* are in themſelves, or what conduct of ours may, with beſt reaſon, be thought ſutable to ſuch highly rational and ſuperiour natures. Now if from the experience of many groſs deluſions of a ſuperſtitious kind, the courſe of this fear begins to turn; 'tis natural for it to run, with equal violence, a contrary way. The extreme paſſion for religious objects paſſes into an averſion. And a certain *horrour* and *dread of impoſture* cauſes as great a diſturbance as even *impoſture it-ſelf* had done before. In ſuch a ſituation as this, the mind may eaſily be

Miſc. 2. WHAT the power of EXTACY is, whether thro *melancholy*, *wine*, *love*, or other natural cauſes, another learned * divine of our church, in a diſcourſe upon enthuſiaſm, ſets forth: bringing an example from ARISTOTLE, "of a *Syracuſean* poet, who "never verſify'd ſo well, as when he was *in his di-* "*ſtracted fits*." But as to *poets* in general, compar'd with the *religious enthuſiaſts*, he ſays: There is this difference; "That a *poet* is an enthuſiaſt in "jeſt: and an *enthuſiaſt* is a poet in good earneſt."

"'TIS a ſtrong temptation † (ſays the Doctor) "with a *melancholiſt*, when he feels a ſtorm of *de-* "*votion* and *zeal* come upon him *like a mighty wind*; "his heart being full of affection, his head pregnant "with clear and ſenſible repreſentations, and his "mouth flowing and ſtreaming with fit and power- "ful expreſſions, ſuch as wou'd aſtoniſh an ordinary "‡ auditory; 'tis, I ſay, a ſhreud temptation to him, "to think it the very *Spirit of God* that then moves "ſupernaturally in him; when as all that exceſs of

blinded; as well in one reſpect, as in the other. 'Tis plain, *both* theſe diſorders carry ſomething with them which diſcovers us to be in ſome manner beſide our reaſon, and out of the right uſe of judgment and underſtanding. For how can we be ſaid to *intruſt* or *uſe* our reaſon, if in any caſe we fear to be convinc'd? How are we maſters of our ſelves, when we have acquir'd the habit of bringing horrour, averſion, favour, fondneſs, or any other temper than that of mere *indifference* and *impartiality*, into the judgment of opinions, and ſearch of truth?

* Dr. MORE, ſect. 11, 19, 20. and ſo on.

† Sect. 16.

‡ It appears from hence, that in the notion which this learned divine gives us of ENTHUSIASM, he comprehends the *ſocial* or *popular* genius of the paſſion; agreeably with what our author in his letter concerning *Enthuſiaſm*, (*p.* 11, 12, 30, 31.) has ſaid of the influence and power of the *aſſembly* or *auditory* it-ſelf, and of the communicative force and rapid progreſs of this extatick fervour, once kindled and ſet in action.

" zeal and affection, and fluency of words, is moſt Ch. 2.
" palpably to be reſolv'd into the power of *melan-*
" *choly*; which is a kind of *natural inebriation*."

THE learned Doctor, with much pains afterwards, and by help of the peripatetick philoſophy, explains this *enthuſiaſtick inebriation*, and ſhews in particular *, " How the vapours and fumes of *melancholy*
" partake of the nature of wine."

ONE might conjecture from hence, that the malicious oppoſers of early Chriſtianity were not unverſ'd in this philoſophy; when they ſophiſtically objected againſt the apparent force of *the divine Spirit*, ſpeaking in divers languages, and attributed it " to the
" power of *new* † *wine*."

BUT our devout and zealous Doctor ſeems to go yet further. For beſides what he ſays of the *enthuſiaſtick* ‡ power of *fancy* in atheiſts, he calls *melancholy* ‖ *a pertinacious and religious complexion*; and aſſerts, " That there is not any true ſpiritual *grace* from
" God, but this mere natural conſtitution, accord-
" ing to the ſeveral tempers and workings of it, will
" not only *reſemble*, but ſometimes ſeem to *outſtrip*." And ſpeaking of § *prophetical* ENTHUSIASM, and eſtabliſhing (as our author ** does) a *legitimate* and a *baſtard*-ſort, he aſſerts and juſtifies the †† *devotional* ENTHUSIASM (as he calls it) *of holy and ſincere ſouls*, and aſcribes *this* alſo to MELANCHOLY.

HE allows, " That the ſoul may ſink ſo far into
" *phantaſms*, as not to recover the uſe of her free
" facultys; and that this enormous ſtrength of *ima-*
" *gination* does not only beget the belief of mad in-
" ternal apprehenſions, but is able to aſſure us of the
" preſence of *external objects* which *are not*." He adds, " That what *cuſtom* and *education* do by de-
" grees, diſtemper'd FANCY may do in a ſhorter
" time." And ſpeaking ‡‡ of EXTASY and the

* Sect. 20, 21, 23, 26. † Acts ii. 13. ‡ Sect. 1.
‖ Sect. 15. § Sect. 30, & 57. ** VOL. I. *p.* 36.
†† Sect. 63. ‡‡ Sect. 28.

Miſc. 2. power of MELANCHOLY in *extatick fancys*, he ſays, "That what the *imagination* then puts forth, of "her-ſelf, is as *clear* as broad day: and the per-"ception of the ſoul at leaſt as *ſtrong* and *vigorous*, "as at any time in beholding things *awake*."

FROM whence the Doctor infers, "That the "ſtrength of *perception* is no ſure ground of truth."

HAD any other than a reverend father of our church expreſs'd himſelf in this manner, he muſt have been contented perhaps to bear a ſufficient charge of *ſcepticiſm*.

'TWAS good fortune in my Lord BACON's caſe, that he ſhou'd have eſcap'd being call'd an ATHEIST, or a SCEPTICK, when ſpeaking in a ſolemn manner of the *religious paſſion*, the ground of SUPERSTITION, or ENTHUSIASM (which he alſo terms * a *panick*) he derives it from an imperfection in the creation, make, or natural conſtitution of man. How far the author of *the* † *letter* differs from this author in his opinion both of the end and foundation of this

* "NATURA RERUM omnibus viventibus indidit metum "& formidinem, vitae atque eſſentiae ſuae conſervatricem "ac mala ingruentia vitantem & depellentem. Verunta-"men eadem natura modum tenere neſcia eſt, ſed timori-"bus ſalutaribus ſemper vanos & inanes admiſcet: ade" "ut omnia (ſi intus conſpici darentur) *panicis terroribu*" "pleniſſima ſint, praeſertim humana; & maxime omniu" "apud vulgum, qui ſuperſtitione (quae vere nihil aliu" "quam *panicus terror* eſt) in immenſum laborat & agita" "tur; praecipue temporibus duris, & trepidis, & adver" "ſis." Franciſcus Bacon de Augment. Scient. l. 2. c. 1;

The author of *the letter*, I dare ſay, wou'd have expect-ed no quarter from his criticks, had he expreſs'd himſel as this celebrated author here quoted; who, by his *Natura rerum*, can mean nothing leſs than the *univerſal di-penſing Nature*, erring blindly in the very firſt deſign, con-trivance, or original frame of things; according to the o-pinion of EPICURUS himſelf, whom this author, imme-diately after, cites with praiſe.

† *Viz.* The letter concerning *Enthuſiaſm*, above, Vol. I.

paſſion, may appear from what has been ſaid above. And, in general, from what we read in the other ſucceeding treatiſes of our author, we may venture to ſay of him with aſſurance, "That he is as little a "SCEPTICK (according to the vulgar ſenſe of the "word) as he is *Epicurean*, or *Atheiſt*." This may be prov'd ſufficiently from his *philoſophy*: and for any thing higher, 'tis what he no-where preſumes to treat; having forborn in particular to mention any holy *myſterys* of our religion, or ſacred article of our belief. Ch. 2.

As for what relates to * *revelation* in general, if I miſtake not our author's meaning, he profeſſes *to believe*, as far as is poſſible for any one who himſelf had never experienc'd any *divine communication*, whether by *dream*, *viſion*, *apparition*, or other *ſupernatural operation*; nor was ever preſent as eye-witneſs of any *ſign*, *prodigy*, or *miracle* whatſoever. Many of theſe, † he obſerves, are at this day pretendedly exhibited in the world, with an endeavour of giving them the perfect air and exact reſemblance of thoſe recorded in holy writ. He ſpeaks indeed with contempt of the mockery of *modern* miracles and inſpiration. And as to all pretences to things of this kind in our *preſent* age; he ſeems inclin'd to look upon 'em as no better than mere *impoſture* or *deluſion*. But for what is recorded of ages heretofore, he ſeems to reſign his judgment, with intire condeſcenſion to his ſuperiors. He pretends not to frame any *certain* or *poſitive* opinion of his own, notwithſtanding his beſt ſearches into antiquity, and the nature of *religious record* and *tradition*: but on all occaſions ſubmits moſt willingly, and with full confidence and truſt, to the ‡ opinions *by law eſtabliſh'd*. And if this be not ſufficient to free him from the reproach of SCEPTICISM, he muſt, for ought I ſee, be content to undergo it.

* *Infra*, pag. 214.

† VOL. I. *p.* 30, 31, &c. And VOL. II. *p.* 210, 211, &c.

‡ VOL. I. *p.* 242, 3, 4, &c. And *inf.* p. 73, 157, 214, 215.

Misc. 2. To say truth, I have often wonder'd to find such a disturbance rais'd about the simple name of * SCEPTICK. 'Tis certain that, in its original and plain signification, the word imports no more than barely, "That state or frame of mind in which every one "remains, on every subject of which he is *not cer-* "*tain.*" He who is *certain*, or presumes to say *he knows*, is in that particular, whether he be mistaken or in the right, a DOGMATIST. Between these *two* states or situations of mind, there can be no medium. For he who says, "*That he believes for certain*, or "*is assur'd of what he believes;*" either speaks ridiculously, or says in effect, "That *he believes strong-* "*ly*, but *is not sure.*" So that whoever is not *conscious* of revelation, nor has *certain knowledg* of any miracle or sign, can be no more than SCEPTICK in the case: and the best Christian in the world, who being destitute of the means of *certainty*, depends only on history and tradition for his belief in these particulars, is at best but a *sceptick-christian*. He has no more than a nicely critical † *historical faith*, subject to various speculations, and a thousand different *criticisms* of languages and literature.

THIS he will naturally find to be the case, if he attempts to search into *originals*, in order to be *his own judg*, and proceed on the bottom of *his own* discernment, and understanding. If, on the other hand, he is *no critick*, nor competently learn'd in these ORIGINALS; 'tis plain he can have no *original* judgment of his own; but must rely still on the *opinion* of those who have opportunity to examine such matters, and whom he takes to be the unbias'd and disinterested judges of these *religious narratives*. His faith is not in antient *facts* or *persons*, nor in the antient *writ*, or primitive *recorders*; nor in the successive collators or *conservators* of these records (for of these he is unable to take cognizance:) but his con-

* VOL. II. *p.* 134, 135, & 210, *&c.* And *inf.* p. 215, 216.

† VOL. I. *p.* 98, 99. And *inf.* p. 215, 216, 217, *&c.*

ſidence and truſt muſt be in thoſe *modern* men, or *ſocietys of men*, to whom the publick, or he himſelf aſcribes the judgment of theſe *records*, and commits the determination of *ſacred writ*, and *genuine* ſtory.

LET the perſon ſeem ever ſo poſitive or dogmatical in theſe high points of learning; he is yet in reality no *dogmatiſt*, nor can any way free himſelf from a certain kind of SCEPTICISM. He muſt know himſelf ſtill capable of *doubting:* or if, for fear of it, he ſtrives to baniſh every oppoſite thought, and reſolves not ſo much as to deliberate on the caſe; this ſtill will not acquit him. So far are we from being able to *be ſure* when we have a mind; that indeed we can never be thorowly *ſure*, but then only when we can't help it, and find of neceſſity we muſt be ſo, whether we will or not. Even the higheſt *implicit faith* is in reality no more than a kind of *paſſive* SCEPTICISM; "A reſolution to examine, recollect, "conſider, or hear, as little as poſſible to the pre-"judice of that *belief*, which having once eſpous'd, "we are ever afterwards afraid to loſe."

IF I might be allow'd to imitate our *author*, in daring to touch now and then upon the *characters* of our divine *worthys*, I ſhou'd, upon this ſubject of BELIEF, obſerve how far and generous the great *Chriſtian* convert, and *learned* APOSTLE has ſhewn himſelf in his ſacred writings. Notwithſtanding he had himſelf an *original* teſtimony and *revelation* from heaven, on which he grounded his converſion; notwithſtanding he had in his own perſon the experience of outward *miracles* and inward *communications;* he condeſcended ſtill, on many occaſions, to ſpeak *ſceptically*, and with ſome heſitation and reſerve, as to the *certainty* of theſe divine exhibitions. In his account of ſome tranſactions of this kind, himſelf being the witneſs, and ſpeaking (as we may preſume) of his own perſon, and proper viſion, * he ſays only that "*he knew a man: whether in the body or out*

* 2 Cor. xii. ver. 2, 3.

Miſc. 2. " *of it, he cannot tell. But ſuch a one caught up* " *to the third heaven, he knew formerly* (he ſays) " *above fourteen years* before his then writings." And when in another capacity the ſame inſpir'd writer, giving precepts to his diſciples, diſtinguiſhes what * he writes *by divine commiſſion* from what he delivers *as his own judgment* and *private opinion*, he condeſcends nevertheleſs to ſpeak as no way poſitive, or maſter of any abſolute *criterion* in the caſe. And in ſeveral ſubſequent † paſſages he expreſſes himſelf as under ſome kind of doubt how to judg or determine certainly, " Whether he writes by inſpiration " or otherwiſe." He only " *thinks* he has the Spi- " rit." He " is not *ſure*," nor wou'd have us to depend on him as *poſitive* or *certain* in a matter of ſo nice diſcernment.

THE holy founders and inſpir'd authors of our religion requir'd not, it ſeems, ſo *ſtrict* an aſſent, or ſuch *implicit faith* in behalf of their original writings and revelations, as latter un-inſpir'd doctors, without the help of divine teſtimony, or any miracle on their ſide, have requir'd in behalf of their own comments and interpretations. The earlieſt and worſt of *hereticks*, 'tis ſaid, were thoſe call'd *Gnoſticks*, who took their name from an audacious pretence to *certain knowledg* and *comprehenſion* of the greateſt *myſteryes* of faith. If the moſt dangerous ſtate of opinion was this *dogmatical* and preſumptuous ſort; the ſafeſt, in all likelihood, muſt be the *ſceptical* and modeſt.

THERE is nothing more evident than that our *holy* RELIGION in its original conſtitution, was ſet ſo far apart from all *philoſophy* or refin'd *ſpeculation*, that it ſeem'd in a manner diametrically oppos'd to it. A man might have been not only a *ſceptick* in all the controverted points of the academys, or ſchools of learning, but even a perfect *ſtranger* to all of this kind; and yet compleat in his religion, faith and worſhip.

* 1 Cor. vii. 10, 12. † 1 Cor. vii. 40.

AMONG the polite heathens of the antient world, these different provinces of *religion* and *philoſophy* were upheld, we know, without the leaſt interfering with each other. If in ſome barbarous nations the *philoſopher* and *prieſt* were join'd in one, 'tis obſervable that the myſterys, whatever they were, which ſprang from this extraordinary conjunction, were kept ſecret and undivulg'd. 'Twas ſatisfaction enough to the *prieſt-philoſopher*, if the initiated party preſerv'd his reſpect and veneration for the tradition and worſhip of the temple, by complying in every reſpect with the requiſite performances and rites of worſhip. No account was afterwards taken of *the philoſophick faith* of the proſelyte, or worſhipper. His opinions were left to himſelf, and he might philoſophize according to what foreign ſchool or ſect he fancy'd. Even amongſt the *Jews* themſelves, the SADDUCEE (*a materialiſt*, and denyer of the ſoul's immortality) was as well admitted as the PHARISEE; who from the ſchools of PYTHAGORAS, PLATO, or other latter philoſophers of GREECE, had learnt to reaſon upon *immaterial ſubſtances*, and *the natural immortality of ſouls*. Ch. 2.

'TIS no aſtoniſhing reflection to obſerve how faſt the world declin'd in * wit and ſenſe, in manhood, reaſon, ſcience, and in every art, when once the ROMAN empire had prevail'd, and ſpread an univerſal tyranny and oppreſſion over mankind. Even the *Romans* themſelves, after the early ſweets of one peaceful and long reign, began to groan under that yoke, of which they had been themſelves the impoſers. How much more muſt other nations, and mighty citys, at a far diſtance, have abhor'd this tyranny, and deteſted their common ſervitude under a people who were themſelves no better than mere ſlaves?

IT may be look'd upon, no doubt, as providential, that at this time, and in theſe circumſtances of

* VOL. I. *p.* 149, &c. And in the preceeding chapter, *p.* 45.

Miſc. 2. the world, there ſhou'd ariſe ſo high an expectation of a *divine deliverer;* and that from the eaſtern parts and confines of JUDEA the opinion ſhou'd ſpread it-ſelf of ſuch a *deliverer to come*, with ſtrength from heaven ſufficient to break that empire, which no earthly power remaining cou'd be thought ſufficient to encounter. Nothing cou'd have better diſpos'd the generality of mankind, to receive the *evangelical advice;* whilſt they miſtook *the news*, as many of the firſt Chriſtians plainly did, and underſtood the promiſes of a MESSIAS in this temporal ſenſe, with reſpect to his *ſecond* coming, and *ſudden* reign here upon *earth*.

* SUPERSTITION, in the mean while, cou'd not but naturally prevail, as *miſery* and *ignorance* increas'd. The ROMAN emperors, as they grew more barbarous, grew ſo much the more ſuperſtitious. The *lands* and *revenues*, as well as the *numbers* of the heathen prieſts grew daily. And when the ſeaſon came, that by means of a convert-emperor, the heathen † *church-lands*, with an increaſe of power, be-

* VOL. I. *p.* 90. And below, *p.* 64.

† How rich and vaſt theſe were, eſpecially in the latter times of that empire, may be judg'd from what belong'd to the ſingle order of *the veſtals*, and what we read of the revenues belonging to the temples of *the Sun* (as in the time of the monſter HELIOGABALUS) and of other donations by other emperors. But what may give us yet a greater idea of theſe riches, is, that in the latter heathen times, which grew more and more ſuperſtitious, the reſtraining laws (or ſtatutes of *Mort-main*) by which men had formerly been with-held from giving away eſtates by *will*, or other-wiſe, to *religious uſes*, were repeal'd; and the heathen church left, in this manner, as a bottomleſs gulph and devouring receptacle of land and treaſure. "Senatus-conſulto, & conſtitutionibus principum, haeredes "inſtituere conceſſum eſt Apollinem Didymaeum, Dianam "Epheſiam, matrem Deorum," &c. Ulpianus poſt Cod. Theodoſ. *p.* 92. apud Marſh.

came transfer'd to the Chriſtian clergy, 'twas no wonder if by ſuch riches and authority they were in no ſmall meaſure influenc'd and corrupted; as may be gather'd even from the accounts given us of theſe matters by themſelves. Ch. 2.

WHEN, together with this, the *ſchools* of the antient * philoſophers, which had been long in their decline, came now to be diſſolv'd, and their ſophiſtick teachers became eccleſiaſtical inſtructers; the un-natural union of *religion* and *philoſophy* was compleated, and the monſtrous product of this match appear'd ſoon in the world. The odd exterior ſhapes of deitys, temples, and holy utenſils, which by the † EGYPTIAN ſects had been formerly ſet in battel againſt each other, were now metamorphos'd into *philoſophical forms* and *phantoms*; and, like flags and banners, diſplay'd in hoſtile manner, and borne *offenſively*, by one party againſt another. In former times thoſe barbarous nations above-mention'd were the ſole warriors in theſe religious cauſes; but now the whole world became engag'd: when inſtead of *ſtorks* and *crocodiles*, other enſigns were erected: when *ſophiſtical chimera's*, *crabbed notions*, *bombaſtick phraſes*, *ſoleciſms*, *abſurditys*, and a thouſand monſters of a *ſcholaſtick* brood, were ſet on foot, and made the ſubject of vulgar animoſity and diſpute.

HERE firſt began that ſpirit of *bigotry* which broke

This anſwers not amiſs to the modern practice and expreſſion of *making our ſoul our heir*: giving to GOD what has been taken ſometimes with freedom enough from *man*; and conveying eſtates in ſuch a manner in this world, as to make good intereſt of them in another. The reproach of the antient *Satiriſt* is at preſent out of doors. 'Tis no affront to religion now-a-days to compute its profits. And a man might well be accounted dull, who, in our preſent age, ſhou'd aſk the queſtion, *Dicite, pontifices, in ſacro quid faciit aurum?* Perſ. Sat. 2. See below, *p.* 64, and 87. in the notes, and 63. *ibid.* * As above, *p.* 45.

† *Sup.* p. 31, 35, 36, 44. And VOL. I. *p.* 236. in the notes.

Miſc. 2. out in a more raging manner than had been ever known before, and was leſs capable of *temper* and *moderation* than any ſpecies, form, or mixture of religion in the antient world. *Myſteries* which were heretofore treated with profound reſpect, and lay unexpos'd to vulgar eyes, became publick and proſtitute; being enforc'd with terrours, and urg'd with compulſion and violence, on the unfitted capacitys and apprehenſions of mankind. The very *Jewiſh* traditions, and *cabaliſtick* learning underwent this fate. That which was naturally the ſubject of profound ſpeculation and inquiry, was made the neceſſary ſubject of a ſtrict and abſolute aſſent. The *allegorical, mythological* account of ſacred things, was wholly inverted. Liberty of judgment and expoſition taken away. No ground left for inquiry, ſearch, or meditation. No refuge from the *dogmatical* ſpirit let looſe. Every quarter was taken up; every portion prepoſſeſs'd. All was reduc'd to * *article* and *proportion*.

THUS a ſort of *philoſophical* ENTHUSIASM overſpread the world. And BIGOTRY (a † ſpecies of *ſuperſtition* hardly known before) took place in mens affections, and arm'd 'em with a new jealouſy againſt each other. Barbarous terms and idioms were every day introduc'd: monſtrous definitions invented and impos'd: new ſchemes of faith erected from time to time; and hoſtilitys, the fierceſt imaginable, exercis'd on theſe occaſions. So that the ENTHUSIASM or ZEAL, which was uſually ſhewn by mankind in behalf of their particular worſhips, and which for the moſt part had been hitherto *deſenſive* only, grew now to be univerſally of the *offenſive* kind.

* *Infra*, p. 226, 7. in the notes. *Et ſupra*, p. 45.

† Let any one who conſiders diſtinctly the meaning and force of the word BIGOTRY, endeavour to render it in either of the antient languages, he will find how peculiar a paſſion it implies; and how different from the mere affection of *enthuſiaſm* or *ſuperſtition*.

IT MAY be expected of me perhaps, that being fall'n thus from remote antiquity to later periods, I ſhou'd ſpeak on this occaſion with more than ordinary exactneſs and regularity. It may be urg'd againſt me, that I talk here, as *at random*, and *without-book*: neglecting to produce my authoritys, or continue my quotations, according to the profeſs'd ſtile and manner in which I began this preſent chapter. But as there are many greater privileges by way of variation, interruption, and digreſſion, allow'd to us *writers of* MISCELLANY; and eſpecially to ſuch as are *commentators* upon other authors; I ſhall be content to remain myſterious in this reſpect, and explain myſelf no further than by a noted *ſtory*; which ſeems to ſute our author's purpoſe, and the preſent argument. Ch. 2.

'TIS obſervable from holy writ, that the antient EPHESIAN worſhippers, however zealous or enthuſiaſtick they appear'd, had only a *defenſive* kind of zeal in behalf of their * temple; whenever they thought in earneſt, it was brought in danger. In the † tumult which happen'd in that city near the time of the holy Apoſtle's retreat, we have a remarkable inſtance of what our author calls a religious *pa-*

* The magnificence and beauty of that temple, is well known to all who have form'd any idea of the antient *Grecian* arts and workmanſhip. It ſeems to me to be remarkable in our learned and elegant apoſtle, that tho an enemy to this mechanical ſpirit of religion in the EPHESIANS; yet according to his known character, he accommodates himſelf to their humour, and the natural turn of their ENTHUSIASM; by writing to his converts in a kind of *architect*-ſtile, and almoſt with a perpetual alluſion to *building*, and to that *majeſty*, *order*, and *beauty*, of which their temple was a maſter-piece. Ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν Ἀποστόλων καὶ Προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ· Ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ. Ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι. —— Eph. ch. ii. ver. 20, 21, 22. And ſo ch. iii. ver. 17, 18, &c. And ch. iv. ver. 16, 29.

† Act. Apoſt. chap. xix. ver. 23.

Miſc. 2. *nick.* As little *bigots* as the people were, and as f
from any *offenſive* zeal, yet when their eſtabliſh
church came to be call'd in queſtion, we ſee in wh
a manner their zeal began to operate. † " *All* wit
" *one voice, about the ſpace of two hours, cried* ou
" *ſaying, Great is* DIANA *of the* Epheſians." A
the ſame time this aſſembly was ſo confus'd, tha
‡ *the greater part knew not wherefore they* were
come together; and conſequently cou'd not underſtan
why their church was *in any danger.* But the EN
THUSIASM was got up, and a PANICK *fear for th
church* had ſtruck the multitude. It ran into a po
pular *rage* or epidemical *phrenzy*, and was commu
nicated (as our author ‖ expreſſes it) " by aſpect,
" or, as it were, by contact, or ſympathy."

IT muſt be confeſs'd, that there was beſides thefe
motives *a ſecret ſpring* which forwarded this EN
THUSIASM. For certain partys concern'd, men of
craft, and ſtrictly united in intereſt, had been ſecret
ly call'd together, and told, " Gentlemen! § (or
" *Sirs!*) ye know that by this *myſtery*, or craft, w
" have our wealth. Ye ſee withal and have hear
" that not only here at EPHESUS, but almoſt thro
" out all ASIA, this PAUL has perſuaded and turned
" away many people, by telling them, *They are n
" real Gods who are figur'd, or wrought with hands*
" ſo that not only this our *craft* is in danger; bu
" alſo *the temple* itſelf."

NOTHING cou'd be more *moderate* and wiſe, no
thing more agreeable to that magiſterial ſcience o
policy, which our author * recommends, than th
behaviour of the *town-clerk* or *recorder* of the city
as he is repreſented on this occaſion, in holy writ
I muſt confeſs indeed, he went pretty far in the uſe
of this moderating art. He ventur'd to aſſure the

† Act. Apoſt. chap. xix. ver. 28, & 34.

‡ Act. Apoſt. ch. xix. ver. 32. ‖ Letter of Enthu
VOL. I. *p.* 11. § Act. Apoſt. ch. xix. ver. 25, &

* Letter of Enthuſiaſm, VOL. I. *p.* 12, &c.

people, "That every one acquieſc'd in their antient "worſhip of the great Goddeſs, and in their tradi- "tion of the image, which fell down from JUPITER! "That theſe were facts undeniable: and that the "new ſect neither meant the pulling down of their "church, nor ſo much as offer'd to blaſpheme or "ſpeak amiſs of their Goddeſs." Ch. 2.

THIS, no doubt, was ſtretching the point ſufficiently; as may be underſtood by the event, in after time. One might perhaps have ſuſpected this recorder to have been himſelf *a diſſenter*, or at leaſt *an occaſional conformiſt*, who cou'd anſwer ſo roundly for the new ſect, and warrant the *church in being* ſecure of damage, and out of all *danger* for the future. Mean while the tumult was appeas'd: no harm befel the temple for that time. The new ſect acquieſc'd in what had been ſpoken on their behalf. They allow'd the apology of the recorder. Accordingly the zeal of the heathen church, which was only *defenſive*, gave way: and the new religioniſts were proſecuted no further.

HITHERTO, it ſeems, the face of PERSECUTION had not openly ſhewn it-ſelf in the wide world. 'Twas ſufficient ſecurity for every man, that he gave no diſturbance to what was publickly eſtabliſh'd. But when *offenſive zeal* came to be diſcover'd in one party, the reſt became in a manner neceſſitated to be aggreſſors in their turn. They who obſerv'd, or had once experienc'd this intolerating ſpirit, cou'd no longer tolerate on their part *. And they who had

* Thus the controverſy ſtood before the time of the emperor JULIAN, when blood had been ſo freely drawn, and cruelty's ſo frequently exchang'd not only between Chriſtian and Heathen, but between Chriſtian and Chriſtian, after the moſt barbarous manner. What the zeal was of many early Chriſtians againſt the idolatry of the old heathen church (at that time the eſtabliſh'd one) may be comprehended by any perſon who is ever ſo ſlenderly vers'd in the hiſtory of thoſe times. Nor can it be ſaid

Miſc. 2. once exerted it over others, cou'd expect no better quarter for themſelves. So that nothing leſs than *mutual extirpation* became the aim and almoſt open profeſſion of each religious ſociety.

indeed of us moderns, that in the quality of *good Chriſtians* (as that character is generally underſtood) we are found either backward or ſcrupulous in aſſigning to perdition ſuch wretches as we pronounce *guilty of idolatry*. The name *idolater* is ſufficient excuſe for almoſt any kind of inſult againſt the perſon, and much more againſt the worſhip of ſuch a miſ-believer. The very word *Chriſtian* is in common language us'd for *man*, in oppoſition to *brute-beaſt*, without leaving ſo much as a middle place for the poor *heathen* or *pagan*: who, as the greateſt beaſt of the two, is naturally doom'd to maſſacre, and his Gods and temples to fracture and demoliſhment. Nor are we maſters of this paſſion, even in our beſt humour. The *French* poet (we ſee) can with great ſucceſs, and general applauſe, exhibit this primitive zeal even on the publick ſtage: POLYEUCTE. Act II. Sc. 6.

Ne perdons plus de temps, le ſacrifice eſt prêt.
Allons y du vray Dieu ſoutenir l'intérêt,
Allons fouler aux piès ce Foudre ridicule
Dont arme un bois pourri ce Peuple trop credule;
Allons en éclairer l'aveuglement fatal,
Allons briſer ces Dieux de Pierre & de Metal:
Abandonons nos jours à cette ardeur celeſte,
Faiſons triompher Dieu; qu'il diſpoſe du reſte.

I ſhou'd ſcarce have mention'd this, but that it came into my mind how ill a conſtruction ſome people have endeavour'd to make of what our author, ſtating the caſe of heathen and Chriſtian perſecution, in his *Letter of Enthuſiaſm*, has ſaid concerning the emperor JULIAN. It was no more indeed than had been ſaid of that virtuous and gallant emperor by his greateſt enemys; even by thoſe who (to the ſhame of Chriſtianity) boaſted of his having been moſt inſolently affronted on all occaſions, and even treacherouſly aſſaſſinated by one of his Chriſtian ſoldiers. As for ſuch authors as theſe, ſhou'd I cite them in their

In this extremity, it might well perhaps have been esteem'd the happiest wish for mankind, that *one* of these contending partys of incompatible religionists Ch. 2.

proper invective stile and saint-like phrase, they wou'd make no very agreeable appearance, especially in *miscellanys* of the kind we have here undertaken. But a letter of that elegant and witty Emperor, may not be improperly plac'd among our citations, as a pattern of his humour and genius, as well as of his principle and sentiments, on this occasion. JULIAN's *Epistles*, numb. 52.

JULIAN to the BOSTRENS.

" *I shou'd have thought, indeed, that the* Galilaean " *leaders wou'd have esteem'd themselves more indebted to* " *me, than to him who preceded me in the administration* " *of the empire. For in his time, many of them suf-* " *fer'd exile, persecution, and imprisonment. Multitudes* " *of those whom in their religion they term* hereticks, " *were put to the sword. Insomuch that in* Samosata, Cy- " *zicum, Paphlagonia, Bithynia, Galatia, and many other* " *countrys, whole towns were level'd with the earth. The* " *just reverse of this has been observ'd in my time. The ex-* " *iles have been recall'd; and the proscrib'd restor'd to the* " *lawful possession of their estates. But to that height of fu-* " *ry and distraction are this people arriv'd, that being no long-* " *er allow'd the privilege to tyrannize over one another, or* " *persecute either their own sectarys, or the religious of the* " *lawful church, they swell with rage, and leave no stone* " *unturn'd, no opportunity un-imploy'd, of raising tumults and* " *sedition. So little regard have they to true piety; so lit-* " *tle obedience to our laws and constitutions; however humane,* " *and tolerating. For still do we determine and steddily re-* " *solve, never to suffer one of them to be drawn involuntarily* " *to our altars.* * * * *As for the mere people, indeed, they* " *appear driven to these riots and seditions by those amongst* " *them whom they call CLERICKS: who are now inrag'd* " *to find themselves restrain'd in the use of their former power* " *and intemperate rule.* * * * *They can no longer act the ma-* " *gistrate or civil judg, nor assume authority to make people's* " wills, *supplant relations, possess themselves of other mens*

Miſc. 2. ſhou'd at laſt prevail over the reſt; ſo as by an univerſal and abſolute power to * determine orthodoxy, and make that opinion effectually *catholick*, which in

" *patrimonys, and by ſpecious pretences transfer* all *into their* " *own poſſeſſion.* *** *For this reaſon I have thought fit, by* " *this* publick EDICT, *to forewarn the people of this ſort,* " *that they raiſe no more commotions, nor gather in a riotous* " *manner about their ſeditious* CLERICKS, *in defiance of the* " *magiſtrate, who has been inſulted and in danger of being* " *ſton'd by theſe incited rabbles. In their congregations they* " *may, notwithſtanding, aſſemble as they pleaſe, and croud a-* " *bout their leaders, performing worſhip, receiving doctrine,* " *and praying, according as they are by them taught and con-* " *ducted: but if with any tendency to ſedition; let them be-* " *ware how they hearken, or give aſſent; and remember, 'tis* " *at their peril, if by theſe means they are ſecretly wrought up* " *to mutiny and inſurrection.* *** *Live, therefore, in peace and* " *quietneſs! neither ſpitefully oppoſing, or injuriouſly treating* " *one another. You miſguided people of the new way, Be-* " *ware, on your ſide! And you of the antient and eſtabliſhed* " *church, injure not your neighbours and fellow-citizens, who* " *are enthuſiaſtically led away, in ignorance and miſtake, ra-* " *ther than with deſign or malice! 'Tis by* DISCOURSE *and* " REASON, *not by* blows, inſults, *or* violence, *that men are* " *to be inform'd of truth, and convinc'd of error. Again* " *therefore and again I enjoin and charge the zealous follow-* " *ers of the true religion, no way to injure, moleſt, or affront* " *the* Galilaean *people.*"

Thus the generous and mild emperor; whom we may indeed call *heathen*, but not ſo juſtly *apoſtate*: ſince being, at different times of his youth, transfer'd to different ſchools or univerſities, and bred under tutors of each religion, as well *heathen* as *Chriſtian*; he happen'd, when of full age, to make his choice (tho very unfortunately) in the former kind, and adher'd to the antient religion of his country and forefathers. See the ſame emperor's letters to ARTABIUS, numb. 7. and to HECEBOLUS, numb. 43. and to the people of *Alexandria*, numb. 10. See VOL. I. *p.* 17.

* *Infra*, pag. 233.

their particular judgment had the beſt right to that denomination. And thus by force of maſſacre and deſolation, *peace* in worſhip, and *civil* unity by help of the *ſpiritual*, might be preſum'd in a fair way of being reſtor'd to mankind. Ch. 2.

I SHALL conclude with obſerving how ably the ROMAN-*Chriſtian*, and once *catholick* church, by the aſſiſtance of their converted * emperors, proceeded in the eſtabliſhment of their growing hierarchy. They conſider'd wiſely the various *ſuperſtitions* and *enthuſiaſms* of mankind; and prov'd the different kinds and force of each. All theſe ſeeming contrarietys of human paſſion they knew how to comprehend in their political model and ſubſervient ſyſtem of divinity. They knew how to make advantage both from the high ſpeculations of *philoſophy*, and *the groſſeſt ideas* of vulgar *ignorance*. They ſaw there was nothing more different than that ENTHUSIASM which ran upon *ſpirituals*, according to the † ſimpler views of the divine exiſtence, and *that* which ran upon ‡ external proportions, magnificence of ſtructures, ceremonys, proceſſions, quires, and thoſe other harmonys which captivate *the eye* and *ear*. On this account they even added to this *latter* kind, and diſplay'd religion in a yet more gorgeous habit of temples, ſtatues, paintings, veſtments, copes, miters, purple, and the cathedral pomp. With theſe arms they cou'd ſubdue the victorious *Goths*, and ſecure themſelves in ATTILA ‖, when their CÆSARS fail'd them.

* VOL. I. *p.* 90. *Supra*, p. 56, 57.

† VOL. II. *p.* 176, 177. ‡ *Supra*, p. 32.

‖ When this victorious ravager was in full march to ROME, St. LEON (the then pope) went out to meet him in ſolemn pomp. The *Goth* was ſtruck with the appearance, obey'd the prieſt, and retir'd inſtantly with his whole army in a *panick* fear; alledging that among the reſt of the *pontifical* train, he had ſeen one of an extraordinary form, who threaten'd him with death, if he

Misc. 2. The truth is, 'tis but a vulgar ſpecies of ENTHUSIASM, which is mov'd chiefly by *ſhew* and *ceremony*, and wrought upon by calices and candles, robes, and figur'd dances. Yet this, we may believe, was look'd upon as no ſlight ingredient of *devotion* in thoſe days; ſince, at this hour, the manner is found to be of conſiderable efficacy with ſome of the devout amongſt our-ſelves, who paſs the leaſt for *ſuperſtitious*, and are reckon'd in the number of the polite world. This the wiſe hierarchy duly pre-ponderating; but being ſatisfy'd withal that there were other tempers and hearts which cou'd not ſo eaſily be captivated by this *exteriour* allurement, they aſſign'd another part of religion to proſelytes of another *character* and *complexion*, who were allow'd to proceed on a quite different bottom; by *the inward way* of *contemplation*, and *divine love*.

THEY are indeed ſo far from being jealous of mere ENTHUSIASM, or the *extatick* manner of devotion, that they allow their *myſticks* to write and preach in the moſt rapturous and ſeraphick ſtrains. They ſuffer them, in a manner, to ſuperſede all external worſhip, and triumph over outward forms; till the refin'd religioniſts proceed ſo far as either expreſly or ſeemingly to diſſuade the practice of the vulgar and eſtabliſhed ceremonial dutys. And then, indeed *, they check the ſuppos'd *exorbitant* ENTHUSIASM, which wou'd prove dangerous to their *hierarchal* ſtate.

IF modern *viſions*, *prophecys*, and *dreams*, *charms*, *miracles*, *exorciſms*, and the reſt of this kind be comprehended in that which we call FANATICISM or SUPERSTITION; to this ſpirit, they allow a full

did not inſtantly retire. Of this important encounter there are in St. PETER's church, in the *Vatican*, and elſewhere, at ROME, many fine ſculptures, paintings, and repreſentations, deſervedly made, in honour of the miracle.

* Witneſs the caſe of MOLINOS, and of the pious, worthy and ingenious *Abbé* FENELON, now archbiſhop of *Cambray*.

career; whilſt to ingenious writers they afford the liberty, on the other ſide, in a civil manner, to call in queſtion theſe ſpiritual feats perform'd in monaſterys, or up and down by their *mendicant* or *itinerant* prieſts, and ghoſtly miſſionarys. Ch. 2.

THIS is that antient *hierarchy*, which in reſpect of its firſt foundation, its policy, and the conſiſtency of its whole frame and conſtitution, cannot but appear in ſome reſpect auguſt and venerable, even in ſuch as we do not uſually eſteem weak eyes. Theſe are the ſpiritual conquerors, who, like the firſt CÆSARS, from ſmall beginnings, eſtabliſh'd the foundations of an almoſt univerſal monarchy. No wonder if at this day the immediate view of this hierarchal reſidence, the *city* and *court* of ROME, be found to have an extraordinary effect on foreigners of other latter churches. No wonder if the amaz'd ſurveyors are for the future ſo apt either to conceive the horrideſt averſion to all prieſtly government; or, on the contrary, to admire it, ſo far as even to wiſh a coaleſcence or reunion with this antient *mother*-church.

IN reality, the exerciſe of power, however arbitrary or deſpotick, ſeems leſs intolerable under ſuch a ſpiritual ſovereignty, ſo extenſive, antient, and of ſuch a long ſucceſſion, than under the petty tyrannys and mimical politys of ſome new pretenders. The former may even * *perſecute* with a tolerable grace: the latter, who would willingly derive their authority from the former, and graft on their *ſucceſſive right*, muſt neceſſarily make a very aukward figure. And whilſt they ſtrive to give themſelves the ſame air of independency on the civil magiſtrate; whilſt they affect the ſame authority in government, the ſame grandure, magnificence, and pomp in worſhip, they raiſe the higheſt ridicule, in the eyes of thoſe who have real diſcernment, and can diſtinguiſh *originals* from *copys*:

† *O imitatores, ſervum pecus!*

* *Infra*, p. 77. † Horat. lib. 1. ep. 19.

Miſc. 2.

CHAP. III.

Of the force of humour *in religion.* — *Support of our author's argument in his* eſſay *on the freedom of* wit *and* raillery. — ZEAL *diſcuſs'd. Spiritual ſurgeons: executioners: carvers.* — *Original of* human ſacrifice. — *Exhilaration of religion.* — *Various aſpects, from outward cauſes.*

THE celebrated *wits* of the MISCELLANARIAN race, the *eſſay-writers*, *caſual diſcourſers*, *reflection-coiners*, *meditation-founders*, and others of the irregular kind of writers, may plead it as their peculiar advantage, "That they follow the *variety* "of NATURE." And in ſuch *a climate* as ours, their plea, no doubt, may be very juſt. We *iſlanders*, fam'd for other mutabilitys, are particularly noted for the variableneſs and inconſtancy of our weather. And if our taſte in *letters* be found anſwerable to this temperature of our climate; 'tis certain a writer muſt, in our account, be the more valuable in his kind, as he can agreeably *ſurprize* his reader, by *ſudden changes*, and *tranſports*, from one extreme to another.

WERE it not for the known prevalency of this reliſh, and the apparent deference paid to thoſe genius's who are ſaid to *elevate* and *ſurprize*; the author of theſe MISCELLANYS might, in all probability, be afraid to entertain his reader with this multifarious, complex, and deſultory kind of reading. 'Tis certain, that if we conſider the beginning and proceſs of our preſent work, we ſhall find ſufficient variation in it. From a profeſs'd levity, we are laps'd into a ſort of gravity unſutable to our manner of ſetting out. We have ſteer'd an adventurous courſe,

and ſeem newly come out of a ſtormy and rough ſea. Ch. 3.
'Tis time indeed we ſhou'd enjoy a calm, and inſtead of expanding our ſails before the ſwelling guſts, it beſits us to retire under the lee-ſhore, and ply our oars in a ſmooth water.

'TIS the *philoſopher*, the *orator*, or the *poet*, whom we may compare to ſome firſt-rate veſſel, which launches out into the wide ſea, and with a proud motion inſults the encountering ſurges. We ESSAY-*writers*, are of the *ſmall-craft*, or *galley-kind*. We move chiefly by ſtarts and bounds; according as our motion is by frequent intervals renew'd. We have no great adventure in view; nor can tell certainly whither we are bound. We undertake no mighty voyage by help of ſtars or compaſs; but row from creek to creek, keep up a coaſting trade, and are fitted only for fair weather and the ſummer ſeaſon.

HAPPY therefore it is for *us* in particular, that having finiſh'd our courſe of ENTHUSIASM, and purſu'd our author into his * *ſecond* treatiſe, we are now, at laſt, oblig'd to turn towards pleaſanter reflections, and have ſuch ſubjects in view, as muſt naturally reduce us to a more familiar ſtile. WIT and HUMOUR (the profeſs'd ſubject of the treatiſe now before us) will hardly bear to be examin'd in ponderous ſentences and pois'd diſcourſe. We might now perhaps do beſt, to lay aſide the gravity of ſtrict argument, and reſume the way of *chat*; which, thro' averſion to a contrary *formal manner*, is generally reliſh'd with more than ordinary ſatisfaction. For exceſs of *phyſick* (we know) has often made men hate the name of *wholeſom*. And an abundancy of forc'd inſtruction, and ſolemn counſel, may have made men full as averſe to any thing deliver'd with an air of high *wiſdom* and *ſcience*; eſpecially if it be

* *Viz.* Eſſay on the freedom of *Wit* and *Humour*,

Miſc. 2. ſo *high* as to be ſet above all human art of *reaſoning*, and even above *reaſon* itſelf, in the account of its ſublime diſpenſers.

HOWEVER, ſince it may be objected to us by certain *formaliſts* of this ſort, "That we can prove "nothing duly without proving it *in form*:" we may for once condeſcend to their demand; ſtate our caſe *formally*; and divide our ſubject into parts, after the *preciſe* manner, and according to juſt *rule* and *method*.

OUR purpoſe, therefore, being to defend an author who has been charg'd as too preſumptuous for introducing the way of WIT and HUMOUR into *religious ſearches*; we ſhall endeavour to make appear:

1*ſt*, THAT WIT and HUMOUR are corroborative of *religion*, and promotive of *true faith*.

2*dly*, THAT they are us'd as proper *means* of this kind by the holy founders of religion.

3*dly*, THAT notwithſtanding the dark complexion and ſour humour of ſome religious teachers, we may be juſtly ſaid to have in the main, A *witty* and *good-humour'd religion*.

AMONG the earlieſt acquaintance of my youth, I remember, in particular, *a club* of three or four merry gentlemen, who had long kept company with one another, and were ſeldom ſeparate in any party of pleaſure or diverſion. They happen'd once to be upon a travelling adventure, and came to a country, where they were told for certain, they ſhou'd find the worſt entertainment, as well as the worſt roads imaginable. One of the gentlemen, who ſeem'd the leaſt concern'd for this diſaſter, ſaid ſlightly and without any ſeeming deſign, "That the beſt "expedient for them in this extremity wou'd be to "keep themſelves in high humour, and endeavour "to commend every thing which the place afford-"ed." The other gentlemen immediately took the hint; but, as it happen'd, kept ſilence, paſs'd

the ſubject over, and took no farther notice of what had been propos'd. Ch. 3.

BEING enter'd into the diſmal country, in which they proceeded without the leaſt complaint; 'twas remarkable, that if by great chance they came to any tolerable bit of road, or any ordinary proſpect, they fail'd not to ſay ſomething or other *in its praiſe*, and wou'd light often on ſuch pleaſant *fancys* and *repreſentations*, as made the objects in reality agreeable.

WHEN the greateſt part of the day was thus ſpent, and our gentlemen arriv'd where they intended to take their quarters, the firſt of 'em who made trial of their fare, or taſted either *glaſs* or *diſh*, recommended it with ſuch an air of aſſurance, and in ſuch likely expreſſions of approbation, that the others came inſtantly over to his opinion, and confirm'd his *reliſh* with many additional encomiums of their own.

MANY ingenious reaſons were given for the ſeveral *odd* taſtes and looks of things, which were preſented to 'em at table. "Some meats were *whole-*
"*ſom:* others *of a high taſte:* others according
"to the manner of eating in *this* or *that foreign*
"*country*." Every diſh had the flavour of ſome celebrated receit in *cookery*. And the *wine*, and other liquors, had, in their turn, the advantage of being treated in the ſame elegant ſtrain. In ſhort, our gentlemen eat and drank heartily, and took up with their indifferent fare ſo well, that 'twas apparent they had wrought upon themſelves *to believe* they were tolerably well ſerv'd.

THEIR ſervants, in the mean time, having laid no ſuch plot as this againſt themſelves, kept to their *ſenſes*, and ſtood it out, "That their maſters had
"certainly loſt *theirs*. For how elſe cou'd they
"*ſwallow* ſo contentedly, and take all *for good*
"which was ſet before 'em?" ——

HAD I to deal with a malicious reader; he might perhaps pretend to infer from this *ſtory* of my tra-

Misc. 2. velling friends, that I intended to represent it as a easy matter for people to perſuade themſelves in what *opinion* or *belief* they pleas'd. But it can never ſurely be thought, that men of true *judgment* and *underſtanding* ſhou'd ſet about ſuch a taſk as that of perverting their own *judgment*, and giving a wrong biaſs to their REASON. They muſt caſily foreſee that an attempt of this kind, ſhou'd it have the leaſt ſucceſs, wou'd prove of far worſe conſequence to them than any perverſion of their *taſte*, *appetite*, or ordinary *ſenſes*.

I MUST confeſs it, however, to be my imagination, that where *fit circumſtances* concur, and many inviting occaſions offer from the ſide of mens *intereſt*, their *humour*, or their *paſſion*; 'tis no extraordinary caſe to ſee 'em enter into ſuch a *plot* as this againſt their own underſtandings, and endeavour by all poſſible means to perſuade both themſelves and others of what they think *convenient* and *uſeful to believe*.

IF in many particular caſes, where favour and affection prevail, it be found ſo eaſy a thing with us to impoſe upon our-ſelves; it cannot ſurely be very hard to do it, where, we take for granted, *our higheſt intereſt is concern'd*. Now it is certainly no ſmall *intereſt* or *concern* with men, to believe what is by authority eſtabliſh'd; ſince in the caſe of diſbelief there can be no choice left but either to live *a hypocrite*, or be eſteem'd *profane*. Even where men are left to themſelves, and allow'd the freedom of their choice, they are ſtill forward enough *in believing*; and can officiouſly endeavour to perſuade themſelves of the truth of any flattering impoſture.

NOR is it un-uſual to find men ſucceſsful in this *endeavour*: as, among other inſtances, may appear by the many *religious faiths* or *opinions*, however preposterous or contradictory, which, age after age, we know to have been rais'd on the foundation of *miracles* and pretended *commiſſions* from heaven. Theſe have been as generally eſpous'd and paſſionate-

ly cheriſh'd as the greateſt truths and moſt certain revelations. 'Tis hardly to be ſuppos'd that ſuch combinations ſhou'd be form'd, and forgerys erected with ſuch ſucceſs and prevalency over the underſtandings of men, did not *they themſelves* co-operate, of their own accord, towards the impoſture, and ſhew, "That by *a good will* and *hearty deſire of believing*, they had in reality a conſiderable hand in the "deceit." Ch. 3.

'Tis certain that in a country, where FAITH has, for a long time, gone *by inheritance*, and *opinions* are entail'd by *law*, there is little room left for the vulgar to alter their perſuaſion, or deliberate on the choice of their religious belief. Whenſoever a government thinks fit to concern it-ſelf with mens *opinions*, and by its abſolute authority impoſe any particular *belief*, there is none perhaps ever ſo ridiculous or monſtrous in which it needs doubt of having good ſucceſs. This we may ſee thoroughly effected in certain countrys, by a ſteddy policy, and ſound application of puniſhment and reward: with the aſſiſtance of *particular courts* erected to this end; *peculiar methods* of juſtice; *peculiar magiſtrates* and *officers*; proper *inqueſts*, and certain *wholeſom ſeveritys*, not ſlightly adminiſter'd, and play'd with (as certain triflers propoſe) but duly and properly inforc'd; as is abſolutely requiſite to this end of ſtrict *conformity*, and *unity* in one and the ſame profeſſion, and manner of worſhip.

But ſhou'd it happen to be the TRUTH it-ſelf which was thus effectually propagated by the means we have deſcrib'd; the very nature of ſuch *means* can, however, allow but little honour to the *propagators*, and little merit to the *diſciples* and *believers*. 'Tis certain that MAHOMETANISM, PAGANISM, JUDAISM, or any other BELIEF may ſtand, as well as *the trueſt*, upon this foundation. He who is now an *orthodox* CHRISTIAN, wou'd by virtue of ſuch a diſcipline have been infallibly as true a

Misc. 2. MUSSULMAN, or as errant a HERETICK; had his birth happen'd in another place.

FOR this reaſon there can be no rational belief but where *compariſon* is allow'd, *examination* permitted, and a ſincere *toleration* eſtabliſh'd. And in this caſe, I will preſume to ſay, "That *whatever* "BELIEF is once eſpous'd or countenanc'd by the "magiſtrate, it will have a ſufficient advantage; "without any help from force or menaces on one "hand, or extraordinary favour and partial treat-"ment on the other." If *the* BELIEF be in any meaſure conſonant to *truth* and *reaſon*, it will find as much favour in the eyes of mankind, as *truth* and *reaſon* need deſire. Whatever difficultys there may be in any particular *ſpeculations* or *myſterys* belonging to it; the better ſort of men will endeavour to paſs 'em over. They will *believe* (as our * author ſays) *to the full ſtretch of their* REASON, and add ſpurs to their FAITH, in order to be the more *ſociable*, and conform the better with what their *intereſt*, in conjunction with their *good-humour*, inclines them to receive as credible, and obſerve as their *religious duty* and *devotional taſk*.

HERE it is that GOOD HUMOUR will naturally take place, and the *hoſpitable diſpoſition* of our travelling friends above-recited will eaſily transfer itſelf into *religion*, and operate in the ſame manner with reſpect to the *eſtabliſh'd faith* (however miraculous or incomprehenſible) under a tolerating, mild, and gentle government.

EVERY one knows, indeed, that by HERESY is underſtood a ſtubbornneſs in *the will*, not a defect merely in *the underſtanding*. On this account 'tis impoſſible that an honeſt and *good-humour'd* man ſhou'd be a *ſchiſmatick* or *heretick*, and affect to ſeparate from his national worſhip on ſlight reaſon, or without ſevere *provocation*.

TO be purſu'd by *petty* INQUISITORS; to be

* Letter of Enthuſiaſm, VOL. I. *p.* 24.

threaten'd with *puniſhment*, or *penal laws*; to be *mark'd out* as dangerous and ſuſpected; to be rail'd at *in high places*, with all the ſtudy'd wit and art of calumny; are indeed ſufficient provocations to *ill humour*, and may force people to *divide*, who at firſt had never any ſuch intention. But the virtue of *good-humour* in RELIGION is ſuch, that it can even reconcile perſons to a belief, in which they were never bred, or to which they had conceiv'd a former prejudice. Ch. 3.

FROM theſe conſiderations we cannot but of courſe conclude, "That there is nothing ſo ridiculous in "reſpect of policy, or ſo wrong and odious in re-"ſpect of common humanity, as a *moderate* and "*half-way* PERSECUTION." It only frets the ſore; it raiſes the *ill-humour* of mankind; excites the keener ſpirits; moves indignation in beholders; and ſows the very ſeeds of ſchiſm in mens boſoms. A *reſolute* and *bold-fac'd* PERSECUTION leaves no time or ſcope for theſe engendring diſtempers, or gathering ill humours. It does the work at once; by *extirpation*, *baniſhment*, or *maſſacre*; and like a bold ſtroke in ſurgery, diſpatches by one ſhort *amputation*, what a bungling hand wou'd make worſe and worſe, to the perpetual ſufferance and miſery of the patient.

IF there be on earth a proper way to render the moſt ſacred truth ſuſpected, 'tis by ſupporting it with *threats*, and pretending to *terrify* people into the belief of it. This is a ſort of daring mankind in a cauſe where they know themſelves ſuperiour, and out of reach. The weakeſt mortal finds within himſelf, that tho he may be *out-witted* and *deluded*, he can never be *forc'd* in what relates to his *opinion* or *aſſent*. And there are few men ſo ignorant of human nature, and of what they hold in common with their kind, as not to comprehend, "That where "great vehemence is expreſs'd by any-one in what "relates ſolely to *another*, 'tis ſeldom without ſome "private intereſt of *his own*.

Miſc. 2. IN common matters of diſpute, the angry diſputant makes the beſt cauſe to appear the worſt. A *clown* once took a fancy to hear the *Latin* diſputes of doctors at a univerſity. He was aſk'd what pleaſure he cou'd take in viewing ſuch combats, when he cou'd never know ſo much as which of the partys had the better. "For that matter, reply'd the "*clown*, I a'n't ſuch a fool neither, but I can ſee "who's the firſt that puts t'other into a paſſion." Nature her-ſelf dictated this leſſon to the clown; "That he who had the better of the argument, "wou'd be *eaſy* and *well-humour'd:* but he who "was unable to ſupport his cauſe by reaſon, wou'd "naturally loſe his temper, and grow *violent*."

WERE two travellers agreed to tell their ſtory ſeparate in publick: the one being a man of ſincerity, but *poſitive* and *dogmatical;* the other leſs ſincere, but *eaſy* and *good-humour'd:* tho it happen'd that the accounts of this latter gentleman were of the more miraculous ſort; they wou'd yet ſooner gain belief, and be more favourably receiv'd by mankind, than the ſtrongly aſſerted relations and vehement narratives of the other *fierce* defender of the truth.

THAT GOOD HUMOUR is a chief cauſe of compliance, or acquieſcence in matters of *faith*, may be prov'd from the very *ſpirit* of thoſe, whom we commonly call CRITICKS. 'Tis a known prevention againſt the gentlemen of this character; "That "they are generally *ill-humour'd*, and *ſplenetick*." The world will needs have it, that their *ſpleen* diſturbs 'em. And I muſt confeſs I think the world in general to be ſo far right in this conceit, that tho all *criticks* perhaps are not neceſſarily *ſplenetick*; all *ſplenetic people* (whether naturally ſuch, or made ſo, by ill uſage) have a neceſſary propenſity to *criticiſm* and *ſatir*. When men are *eaſy* in themſelves, they let others remain ſo; and can readily comply with what ſeems *plauſible*, and is thought conducing to the *quiet* or *good correſpondence* of mankind.

They ſtudy to raiſe no difficultys or doubts. And in religious affairs, 'tis ſeldom, that they are known forward to entertain ill thoughts or ſurmiſes; whilſt they are unmoleſted. But if diſturb'd by groundleſs araignments and ſuſpicions, by unneceſſary invectives, and bitter declamations, and by a contentious quarrelſom aſpect of religion; they naturally turn *criticks*, and begin to queſtion every thing. The ſpirit of *ſatir* riſes with the *ill mode*: and the chief paſſion of men thus diſeas'd and thrown out of good humour, is to find fault, cenſure, unravel, confound, and leave nothing without exception and controverſy. Ch. 3.

THESE are the *ſcepticks* or *ſcrupuliſts*, againſt whom there is ſuch a clamour rais'd. 'Tis evident, in the mean while, that the very *clamour* it-ſelf, joined with the uſual menaces and ſhew of force, is that which chiefly raiſes this *ſceptical* ſpirit, and helps to multiply the number of theſe inquiſitive and *ill-humour'd* CRITICKS. Mere *threats*, without power of execution, are only exaſperating and provocative. They * who are maſters of the *carnal* as well as *ſpiritual* weapons, may apply each at their pleaſure, and in what proportion they think neceſſary. But where the magiſtrate reſolves ſteddily to reſerve his *faſces* for his own proper province, and keep the edg-tools and deadly inſtruments out of other hands, 'tis in vain for ſpiritual pretenders to take ſuch magiſterial airs. It can then only become them to brandiſh ſuch arms, when they have ſtrength enough to make the magiſtrate reſign his office, and become *provoſt* or *executioner* in their ſervice. ——

SHOU'D any one who happens to read theſe lines, perceive in himſelf a riſing animoſity againſt the author, for aſſerting thus zealouſly the notion of a *religious liberty*, and *mutual toleration*; 'tis wiſh'd that he wou'd maturely deliberate on the cauſe of his diſturbance and ill-humour. Wou'd he deign to look narrowly into himſelf, he wou'd undoubtedly

* *Supra*, pag. 67.

Misc. 2. find that it is not ZEAL for *religion* or the *truth*, which moves him on this occasion. For had he happen'd to be in a nation where he was *no conformist*, nor had any hope or expectation of obtaining the precedency for his *own* manner of worship, he wou'd have found nothing preposterous in this our doctrine of *indulgence*. 'Tis a fact indisputable, that whatever sect or religion is undermost, tho it may have persecuted at any time before; yet as soon as it begins to suffer persecution in its turn, it recurs instantly to the principles of MODERATION, and maintains this our plea for *complacency*, *sociableness*, and GOOD HUMOUR *in religion*. The mystery therefore of this animosity, or rising indignation of my devout and zealous *reader*, is only this; "That being *de-* "*voted* to the interest of *a party* already in pos- "session or expectation of the temporal advantages "annex'd to a particular belief; he fails not, as a "zealous *party-man*, to look with jealousy on eve- "ry unconformable opinion, and is sure to justify "those *means* which he thinks proper to prevent "its growth." He knows that if in matters of religion any one believes amiss, 'tis at his own peril. If *opinion* damns; *vice* certainly does as much. Yet will our gentleman easily find, if he inquires the least into *himself*, that he has no such furious concern for the security of mens *morals*, nor any such violent resentment of their *vices*, when they are such as noway incommode him. And from hence it will be easy for him to infer, "That the passion he feels on "this occasion, is not from *pure* ZEAL, but *private* "INTEREST, and *worldly* EMULATION."

COME we now (as authentick rhetoricians express themselves) to our *second head:* which we shou'd again subdivide into *firsts* and *seconds*, but that this manner of carving is of late days grown much out of fashion.

'TWAS the custom of our ancestors, perhaps as long since as the days of our hospitable *king* AR-

THUR, to have nothing ſerv'd at table but what was *intire* and ſubſtantial. 'Twas a whole boar, or ſolid ox which made the feaſt. The figure of the animal was preſerv'd intire, and the diſſection made in form by the appointed *carver*, a man of might as well as profound craft and notable dexterity; who was ſeen erect, with goodly mein and action, *diſplaying* heads and members, *dividing* according to art, and *diſtributing* his ſubject-matter into proper *parts*, ſutable to the ſtomachs of thoſe he ſerv'd. In latter days 'tis become the faſhion to eat with leſs ceremony and method. Every-one chuſes *to carve* for himſelf. The learned manner of *diſſection* is out of requeſt; and a certain method of cookery has been introduc'd; by which the *anatomical* ſcience of the table is intirely ſet aſide. *Ragouts* and *fricaſſees* are the reigning diſhes, in which every thing is ſo diſmember'd and thrown out of all order and form, that no part of the maſs can properly be *divided*, or diſtinguiſh'd from another. Ch. 3.

FASHION is indeed a powerful miſtreſs, and by her ſingle authority has ſo far degraded the carving method and uſe of *ſolids*, even in diſcourſe and writing, that our religious paſtors themſelves have many of 'em chang'd their manner of diſtributing to us their ſpiritual food. They have quitted their ſubſtantial ſervice, and uniform diviſion into *parts* and *under-parts*; and in order to become faſhionable, they have run into the more ſavoury way of learned *ragout* and *medley*. 'Tis the unbred orator alone, who preſents his clowniſh audience with a *diviſible diſcourſe*. The elegant court-divine exhorts in MISCELLANY, and is aſham'd to bring his *two's* and *three's* before a faſhionable aſſembly.

SHOU'D I therefore, as a mere *miſcellanarian* or *eſſay*-writer, forgetting what I had premis'd, be found to drop *a head*, and loſe the connecting thred of my preſent diſcourſe; the caſe perhaps wou'd not be ſo prepoſterous. For fear however leſt I ſhou'd be charg'd for being worſe than my word, I ſhall

Misc. 2. endeavour to satisfy my reader, by pursuing my *method* propos'd: if peradventure he can call to mind, what that method was. Or if he cannot, the matter is not so very important, but he may safely pursue his reading, without farther trouble.

To proceed, therefore. Whatever means or methods may be employ'd at any time in maintaining or propagating *a religious belief* already current and establish'd, 'tis evident, that the first beginnings must have been founded in that natural complacency, and GOOD HUMOUR, which inclines to trust and confidence in mankind. *Terrours* alone, tho accompany'd with miracles and prodigys of whatever kind, are not capable of raising that sincere faith and absolute reliance which is requir'd in favour of the divinely authoriz'd *Instructor*, and spiritual *Chief*. The affection and love which procures a true adherence to the new religious foundation, must depend either on a real or counterfeit * GOODNESS in the *religious Founder*. Whatever ambitious spirit may inspire him; whatever savage zeal or persecuting principle may lie in reserve, ready to disclose it-self when authority and power is once obtain'd; the *first* scene of doctrine, however, fails not to present us with the agreeable views of *joy*, *love*, *meekness*, *gentleness*, and *moderation*.

IN this respect, RELIGION, according to the common practice in many sects, may be compar'd to that sort of *courtship*, of which the fair sex are known often to complain. In the beginning of an amour, when these innocent charmers are first accosted, they hear of nothing but *tender vows*, *submission*, *service*, *love*. But soon afterwards, when won by this appearance of gentleness and humility, they have resign'd themselves, and are no longer *their own*, they hear a different note, and are taught to understand *submission* and *service* in a sense they little expected. *Charity* and *brotherly love* are very engag-

* VOL. I. *p.* 64, and VOL. II. *p.* 217.

ing ſounds: but who would dream that out of abun- Ch. 3.
dant charity and brotherly love ſhould come *ſteel*, *fire*, *gibbets*, *rods*, and ſuch a ſound and hearty application of theſe remedys as ſhou'd at once advance the worldly greatneſs of religious paſtors, and the particular intereſt of private ſouls, for which they are ſo charitably concern'd?

IT has been obſerv'd by our * author, "That "the JEWS were naturally a very cloudy people." That they had certainly in religion, as in every thing elſe, the leaſt *good-humour* of any people in the world, is very apparent. Had it been otherwiſe, their holy legiſlator and deliverer, who was declar'd † *the meekeſt man on earth*, and who for many years together had by the moſt popular and kind acts endeavour'd to gain their love and affection, wou'd in all probability have treated them afterwards with more ſweetneſs, and been able with leſs ‡ blood and maſſacre to retain them in their religious duty. This however we may obſerve, That if the firſt *Jewiſh* princes and celebrated kings acted in reality according to the inſtitutions of their great founder, not only MUSICK, but even PLAY and DANCE, were of holy appointment, and divine right. The firſt monarch of this nation, tho of a *melancholy complexion*, join'd MUSICK with his ſpiritual exerciſes, and even us'd it as a remedy under that *dark* ENTHUSIASM or ‖ *evil ſpirit*; which how far it might reſemble that of *prophecy*, experienc'd by him § even after his apoſtacy, our ‡‡ author pretends not to determine. 'Tis certain that the ſucceſſor of this prince was a hearty eſpouſer of the *merry* devotion, and by his example has ſhewn it to have been fundamental in

* Letter of Enthuſiaſm, VOL. I. *p.* 20. And above, *p.* 41. † Numb. ch. xii. ver. 3.

‡ Exod. ch. xxxii. ver 27, *&c.* And Numb. ch. xvi. ver. 41. ‖ 1 Sam. ch. xviii. ver. 10. And ch. xix. ver. 9. § Ibid. ch. 23, 24.

‡‡ Letter of Enthuſiaſm, VOL. I. *p.* 31.

Misc. 2. the religious conſtitution of his people. * The famous *entry* or *high dance* perform'd by him, after ſo conſpicuous a manner, in the proceſſion of the ſacred *coffer*, ſhews that he was not aſham'd of expreſſing any extaſy of *joy* or † playſom *humour*, which was practis'd by the ‡ meaneſt of the prieſts or people on ſuch an occaſion.

BESIDES the many ſongs and hymns diſpers'd in holy writ, the book of *Pſalms* it-ſelf, *Job*, *Proverbs*, *Canticles*, and other entire volumes of the ſacred collection, which are plainly *poetry*, and full of humorous images, and jocular wit, may ſufficiently ſhew how readily the inſpir'd authors had recourſe to HUMOUR and DIVERSION, as a proper means to promote *religion*, and ſtrengthen *the eſtabliſh'd faith*.

WHEN the affairs of the *Jewiſh* nation grew deſperate, and every thing ſeem'd tending to a total conqueſt and captivity, the ſtile of their holy writers

* 2 Sam. ch. vi. ver. 5, 14, & 16. † Ibid. v. 21.

‡ Tho this *dance* was not perform'd quite naked, the dancers, it ſeems, were ſo ſlightly cloth'd, that in reſpect of modeſty, they might as well have wore nothing: their nakedneſs appearing ſtill by means of their high caperings, leaps, and violent attitudes, which were ſo proper to this dance. The reader, if he be curious, may examine what relation this religious extaſy and naked dance had to the *naked and proceſſional prophecy;* (1 Sam. ch. xix. ver. 23, & 24.) where prince, prieſt, and people propheſy'd in conjunction: the prince himſelf being both of the *itinerant* and *naked* party. It appears that even before he was yet advanc'd to the throne, he had been ſeiz'd with this propheſying ſpirit-*errant*, *proceſſional*, and *ſaltant*, attended, as we find, with a ſort of martial dance perform'd in troops or companys, with pipe and tabret accompanying the march, together with pſaltry, harp, cornets, timbrels, and other variety of muſick. See 1 Sam. ch. x. ver. 5. and ch. xix. ver. 23, 24, &c. and 2 Sam. ch. vi. ver. 5. And above, *Letter of Enthuſiaſm*, VOL. I. *p.* 31.

and prophets might well vary from that of earlier days, in the riſe and vigour of their commonwealth, or during the firſt ſplendor of their monarchy, when the princes themſelves propheſy'd, and potent kings were of the number of the ſacred penmen. This ſtill we may be aſſur'd of; That however *melancholy* or *ill-humour'd* any of the prophets may appear at any time; 'twas not that kind of ſpirit, which GOD was wont to encourage in them. Witneſs the caſe of the prophet JONAH; whoſe character is ſo naturally deſcrib'd in holy writ. Ch. 3.

PETTISH as this prophet was, unlike a man, and reſembling rather ſome refractory boyiſh *pupil*; it may be ſaid that GOD, as a kind *tutor*, was pleas'd *to humour him*, bear with his anger, and in a luſory manner, expoſe his childiſh frowardneſs, and ſhew him *to himſelf*.

"* ARISE (ſaid his gracious Lord) *and go to* "NINIVE." "No ſuch matter," ſays our prophet to himſelf; but away over-ſea for TARSHISH. He fairly plays the truant, like an arch *ſchool-boy*; hoping to hide out of the way. But his *tutor* had good eyes, and a long reach. He overtook him at ſea; where a ſtorm was ready prepar'd for his exerciſe, and a fiſh's belly for his lodging.

THE renegade found himſelf in harder durance than any at land. He was ſufficiently mortify'd: he grew good, pray'd, moraliz'd, and ſpoke mightily againſt † *lying vanitys*.

AGAIN, ‡ the prophet is taken into favour, and bid *go to* NINIVE, to foretel deſtruction. He foretells it. NINIVE repents: GOD pardons: and the Prophet is angry.

"|| LORD! —— Did I not foreſee what this "wou'd come to? *Was not this my ſaying, when* "*I was* ſafe *and* quiet *at home?* —— What elſe "ſhou'd I have run away for? —— As if I knew

* Jonah, ch. i, *&c.*
† Ch. ii. ver. 8.
‡ Ch. iii. ver. 1, *&c.*
|| Ch. iv. ver. 1, 2, 3.

Misc. 2. " not how little dependence there was on the reſo-
" lution of thoſe, who are always ſo ready to for-
" give, and *repent* of what they have determined.
" —— No ! —— Strike me *dead !* —— *Take my*
" *life*, this moment. *'Tis better for me.* —— If
" ever I propheſy again" * * * * * *

" * AND *doſt thou well then to be thus angry,*
" JONAH ! Conſider with thy-ſelf. — Come : —
" Since thou wilt needs retire out of the city, to
" ſee at a diſtance *what will come of it ;* here, take
" a better fence than thy own *booth* againſt the hot
" ſun which incommodes thee. Take this tall *plant*
" as a *ſhady covering for thy head.* Cool thy-ſelf,
" and be *deliver'd from thy grief.*"

WHEN *the Almighty* had ſhewn this indulgence to *the Prophet*, he grew better humour'd, and paſs'd a tolerable night. But the † next morning the *worm* came, and an *eaſt*-wind : the arbor was nip'd : the ſun ſhone vehemently, and the Prophet's head was heated, as before. Preſently the ill mood returns, and the Prophet is at the old paſs. " *Better*
" *die, than live* at this rate. —— *Death, death* a-
" lone can ſatisfy me. Let me hear no longer of
" living. —— No ! —— 'Tis in vain to talk of
" it." ——

AGAIN ‡ GOD expoſtulates ; but is taken up ſhort, and anſwer'd churliſhly, by the teſty Prophet. " Angry he *is ;* angry he *ought to be*, and angry
" he *will* be, *to his death.*" But the ALMIGHTY, with the utmoſt pity towards him, in this *me-*
" *lancholy* and *froward temper*, lays open the folly of it, and exhorts to *mildneſs*, and GOOD HUMOUR, in the moſt tender manner, and under the moſt *familiar* and *pleaſant images ;* whilſt he ſhews ‖ *expreſly* more regard and tenderneſs to the very CATTLE and *brute-beaſts*, than the Prophet to his

* Jonah, ch. iv. ver. 4, 5, 6. † Ver. 7, 8.
‡ Ver. 9. ‖ See the laſt verſe of this Prophet.

own HUMAN KIND, and to thoſe very *diſciples* whom by his preaching he had converted. Ch. 3.

IN the antienter parts of ſacred ſtory, where the beginning of things, and origin of human race are repreſented to us, there are ſufficient inſtances of this *familiarity of ſtile*, this popular pleaſant intercourſe, and manner of dialogue between * GOD and *man:* I might add even between † *man* and *beaſt;* and what is ſtill more extraordinary, between GOD and ‡ SATAN.

WHATSOEVER of this kind may be *allegorically* underſtood, or in the way of PARABLE OR FABLE; this I am ſure of, that the *accounts*, *deſcriptions*, *narrations*, *expreſſions*, and *phraſes* are in themſelves many times exceedingly *pleaſant*, *entertaining*, and *facetious*. But fearing leſt I might be miſ-interpreted, ſhou'd I offer to ſet theſe paſſages in their proper light (which however has been perform'd by undoubted good Chriſtians, and moſt learn'd and ‖ eminent divines of our own church) I forbear to go any further into the examination of criticiſm of this ſort.

AS for our Saviour's ſtile, 'tis not more *vehement* and *majeſtick* in his graveſt animadverſions or declamatory diſcourſes; than it is *ſharp*, *humorous*, and *witty* in his repartees, reflections, fabulous narrations, or parables, ſimiles, compariſons, and other methods of *milder* cenſure and reproof. His exhortations to his diſciples; his particular deſignation of their manners; the pleaſant images under which he often couches his morals and prudential rules; even his miracles themſelves (eſpecially the § firſt he ever wrought) carry with them a certain *feſtivity*,

* Gen. chap. iii. ver. 9, *&c.*

† Num. ch. xxii. ver. 28, *&c.*

‡ (1.) Job, ch. i, & ii.

(2.) 2 Chron. ch. xviii. ver. 18, 19, *&c.*

‖ See BURNET. *Archæol.* cap. vii. p. 280, *&c.*

§ St. JOHN, chap. ii. ver. 11.

Miſc. 2. *alacrity*, and GOOD HUMOUR ſo remarkable, that I ſhou'd look upon it as impoſſible not to be mov'd in a pleaſant manner at their recital.

NOW, if what I have here aſſerted in behalf of PLEASANTRY and HUMOUR, be found juſt and real in reſpect of the *Jewiſh* and *Chriſtian* religions; I doubt not, it will be yielded to me, in reſpect of the antient *heathen* eſtabliſhments; that the higheſt care was taken by their original founders, and following reformers, *to exhilerate* religion, and correct that *melancholy* and *gloomineſs* to which it is ſubject; according to thoſe different modifications of * ENTHUSIASM above ſpecify'd.

OUR author, as I take it, has † elſewhere ſhewn that theſe *founders* were real *muſicians*, and improvers of *poetry*, *muſick*, and *the entertaining arts*; which they in a manner *incorporated* with religion: not without good reaſon; as I am apt to imagine. For to me it plainly appears, that in the early times of all religions, when nations were yet barbarous and ſavage, there was ever an aptneſs or tendency towards the dark part of ſuperſtition, which among many other horrours produc'd that of *human ſacrifice*. Something of this nature might poſſibly be deduc'd even from ‡ holy writ. And in other hiſtorys we are inform'd of it more at large.

* St. JOHN, ch. i, ii. † VOL. I. *p.* 160.

‡ Gen. chap. xxii. ver. 1, 2, *&c.* and Judg. chap. xi. ver. 30, 31, *&c.*

Theſe places relating to ABRAHAM and JEPHTHAH are cited only with reſpect to the notion which theſe primitive warriours may be ſaid to have entertain'd concerning this horrid enormity, ſo common among the inhabitants of *the Paleſtine* and other neighbouring nations. It appears that even the elder of theſe *Hebrew* princes was under no extreme ſurprize on this trying revelation. Nor did he think of expoſtulating, in the leaſt, on this occaſion; when at another time he cou'd be ſo importunate for the pardon of an inhoſpitable, murderous, impious a-

EVERY one knows how great a part of the old *heathen* worſhip conſiſted in *play*, *poetry*, and *dance*. And tho ſome of the more melancholy and ſuperſtitious votarys might approach the ſhrines of their DIVINITYS with mean *grimaces*, *crouchings*, and other *fawning* actions, betraying the low thoughts they had of the divine nature; yet 'tis well known, that in thoſe times the *liberal* * *ſycophantick* manner of devotion was by the wiſer ſort contemn'd and oft ſuſpected, † as knaviſh and indirect. Ch. 3.

How different an air and aſpect the good and virtuous were preſum'd to carry with them to the temple, let PLUTARCH ſingly, inſtead of many others, witneſs, in his excellent treatiſe of ‡ *Superſtition*;

inceſtuous city; *Gen.* xviii. 23, &c. See *Marſham*'s citations, *p.* 76, 77. *Ex iſtis ſatius eſt colligere hanc* Abrahami *tentationem non fuiſſe* κεκαινουργημένην πρᾶξιν, *actionem innovatam; non recens excogitatam, ſed ad priſtinos Cananaeorum mores deſignatam.* See the learned CAPEL's diſſertation upon JEPHTHAH; "*Ex hujus voti lege* (Lev. xxvii. " ver. 28, 29.) JEPHTE *filiam omnino videtur immoloſſe*, " *hoc eſt, morte affeciſſe*, & executus eſt in ea votum quod " ipſe voverat, *Jud.* xi. 39."

* See VOL. I. *p.* 24.

† ——— *Non tu prece poſcis* emaci, *&c.*
Haud cuivis promptum eſt, murmurque humileſque *ſuſurros,*
Tollere de templis. ——— ———
De JOVE *quid ſentis? Eſtne, ut praeponere cures*
Hunc cuinam? ——— ———
——— ——— *Quâ tu* mercede *deorum*
Emeris auriculas? ——— ———
O curvae in terris animae, & cœleſtium inanes!
Quid juvat hoc, templis noſtros *immittere* mores,
Et bona Diis ex hâc ſcelerata ducere pulpa? Perſ. Sat. 2.
Non eſt meum, ſi mugiat Africis
Malus procellis, ad miſeras preces
Decurrere. ——— ——— Hor. lib. 3. od. 29.

See VOL. I. *pag.* 90. And above, *pag.* 56. in the notes.

‡ Ὦ βάρβαρ' ἐξευρόντες Ἕλληνες κατὰ τῆ δεισιδαιμονίᾳ.

Misc. 2. and in another against the *Epicurean* atheism, where

πηλώσεις, καταβορβορώσεις, βαββατισμὺς, ῥίψεις ἐπὶ πρόσωπον ἀισχρὰς, προσκαθίσεις, ἀλλοκότυς προσκυνήσεις, &c.
" *O wretched* GREEKS! (says he, speaking to his then de-
" clining countrymen) *who in a way of superstition run so*
" *easily into the relish of barbarous nations, and bring into*
" *religion that frightful mein of sordid and vilifying devotion,*
" *ill-favour'd humiliation and contrition, abject looks and coun-*
" *tenances, consternations, prostrations, disfigurations, and, in*
" *the act of worship, distortions, constrain'd and painful po-*
" *stures of the body, wry faces, beggarly tones, mumpings,*
" *grimaces, cringings, and the rest of this kind.* — *A shame*
" *indeed to us* Grecians! — *For to us (we know) 'tis pre-*
" *scrib'd from of old by our peculiar laws concerning musick,*
" *and the publick* chorus's, *that we should perform in the*
" *handsomest manner, and with a* just *and* manly countenance,
" *avoiding those grimaces and contortions of which some sing-*
" *ers contract a habit. And shall we not in the more imme-*
" *diate worship of the* DEITY *preserve this* liberal art *and*
" manly appearance? *Or, on the contrary, whilst we are*
" *nicely observant of other forms and decencys in the temple,*
" *shall we neglect this greater decency in voice, words, and*
" *manners; and with vile cries, fawnings, and prostitute*
" *behaviour, betray the natural dignity and majesty of that*
" *divine religion and national worship deliver'd down to us by*
" *our forefathers, and purg'd from every thing of a barba-*
" *rous and savage kind?*"

What PLUTARCH mentions here of the *just countenance* or *liberal air*, the στόμα δίκαιον, of the musical performer, is agreeably illustrated in his ALCIBIADES. 'Twas that heroick youth who, as appears by this historian, first gave occasion to the ATHENIANS of the higher rank wholly to abandon the use of *flutes;* which had before been highly in favour with them. The reason given, was " *the illiberal air* which attended such performers, and *the* " *unmanly disfiguration* of their looks and countenance " which this piping-work produc'd." As for the real figure or plight of the *superstitious mind*, our author thus describes it: " *Gladly wou'd the poor comfortless mind, by*

" whiles, keep feſtival and rejoice: but ſuch as its religion
" is, there can be no free mirth or joy belonging to it. Pu-
" blick thankſgivings are but private mournings. Sighs and
" ſorrows accompany its praiſes. Fears and horrours corrupt
" its beſt affections. When it aſſumes the outward ornaments
" of beſt apparel for the temple, it even then ſtrikes melan-
" choly, and appears in paleneſs and ghaſtly looks. While
" it worſhips, it trembles. It ſends up vows in faint and
" feeble voices, with eager hopes, deſires, and paſſions, diſco-
" verable in the whole diſorder of the outward frame: and,
" in the main, it evinces plainly by practice, that the notion
" of PYTHAGORAS was but vain, who dar'd aſſert, That
" we were then in the beſt ſtate, and carry'd our moſt
" becoming looks with us, when we approach'd the Gods.
" For then, above all other ſeaſons, are the ſuperſtitious found in
" the moſt abject miſerable ſtate of mind, and with the meaneſt
" preſence and behaviour; approaching the ſacred ſhrines of the
" divine powers in the ſame manner as they would the dens
" of bears or lions, the caves of baſiliſks or dragons, or other
" hideous receſſes of wild beaſts or raging monſters. To me
" therefore it appears wonderful, that we ſhou'd arraign athe-
" iſm as impious; whilſt ſuperſtition eſcapes the charge.
" Shall he who holds there are no divine powers, be eſteem'd
" impious; and ſhall not he be eſteem'd far more impious who
" holds the divine beings ſuch in their nature as the ſuperſtiti-
" ous believe and repreſent? For my own part, I had rather
" men ſhou'd ſay of me, &c." See VOL. I. p. 28. in the notes. Nothing can be more remarkable than what our author ſays again, a little below. " The atheiſt believes
" there is no Deity; the religioniſt (or ſuperſtitious believer)
" wiſhes there were none. If he believes, 'tis againſt his will:
" miſtruſt he dare not, nor call his thought in queſtion. But
" cou'd he with ſecurity, at once, throw off that oppreſſive
" fear, which like the rock of TANTALUS impends, and preſ-
" ſes over him, he wou'd with equal joy ſpurn his inſlaving
" thoughts, and embrace the atheiſt's ſtate and opinion as his
" happieſt deliverance. Atheiſts are free of ſuperſtition, but
" the ſuperſtitious are ever willing atheiſts, tho impotent in
" their thought, and unable to believe of the divine Being
" as they gladly wou'd. Νυνὶ ὃ τῷ μὲν Ἀθέῳ δεισιδαιμονίας

Misc. 2. it will plainly enough appear * what a ſhare GOOD HUMOUR had in that which the politer antients eſteem'd as *piety*, and *true religion*.

BUT NOW, methinks, I have been ſufficiently *grave* and *ſerious*, in defence of what is directly contrary to ſeriouſneſs and gravity. I have very *ſolemnly* pleaded for *gaiety* and GOOD HUMOUR: I have declaim'd againſt *pedantry* in learned language,

" ἁδὲν μέτεσιν· ὁ ὃ δεισιδαίμων τῇ προαιρέσει ἄθεος ὢν, ἀσ-
" θενέστερός ἐσιν ἢ τῷ δοξάζειν περὶ θεῶν ὃ βύλεται." See VOL. I. *p.* 24, 25, 28.

* Where ſpeaking of *religion*, as it ſtood in the heathen church, and in his own time; he confeſſes, " That as to " the vulgar *diſpoſition*, there was no remedy. Many e- " ven of the better ſort will be found, of courſe, to in- " termix with their veneration and eſteem ſomething of " *terror* or *fear* in their religious worſhip, which might " give it the character of SUPERSTITION: but that this " evil was a thouſand times over-balanc'd by the ſatiſ- " faction, hope, joy and delight which attended religious " worſhip. This (ſays he) is plain and evident from the " moſt demonſtrable teſtimonys. For neither the ſocie- " tys, or publick meetings in the temples, nor the feſti- " vals themſelves, nor any other diverting partys, ſights, " or entertainments, are more delightful or rejoicing than " what we our-ſelves behold, and act in the divine wor- " ſhip, and in the holy ſacrifices and myſterys which be- " long to it. Our diſpoſition and temper is not, on this " occaſion, as if we were in the preſence of worldly po- " tentates, dread ſovereigns, and deſpotick princes. Nor " are we here found meanly humbling our-ſelves, crouch- " ing in fear and awe, and full of anxiety and confuſion, " as wou'd be natural to us in ſuch a caſe. But where the " *Divinity* is eſteem'd the *neareſt*, and moſt *immediately pre-* " *ſent*, there horrors and amazements are the furtheſt ba- " niſh'd; there the heart, we find, gives freeſt way to " pleaſure, to entertainment, to play, mirth, humour " and diverſion; and this even to an exceſs."

and oppos'd *formality* in form. I now find my-ſelf ſomewhat impatient to get looſe from the conſtraint of *method:* and I pretend lawfully to exerciſe the privilege which I have aſſerted, of rambling from ſubject to ſubject, from ſtile to ſtile, in my MISCELLANEOUS manner, according to my preſent profeſſion and character. Ch. 3.

I MAY, in the mean while, be cenſur'd probably for paſſing over my *third* head. But the methodical reader, if he be ſcrupulous about it, may content himſelf with looking back: and if poſſibly he can pick it out of my *ſecond*, he will forgive this anticipation, in a writing which is govern'd leſs by form than humour. I had indeed reſolv'd with my-ſelf to make a large collection of paſſages from our moſt eminent and learned divines, in order to have ſet forth this *latter* head of my chapter; and by better authority than my own to have evinc'd, "That we had in "the main *a good-humour'd religion.*" But after conſidering a little while, I came to this ſhort iſſue with my-ſelf: "That it was better not to cite *at* "*all*, than to cite *partially.*" Now if I cited *fairly* what was ſaid as well on the melancholly as the chearful ſide of our religion, the matter, I found, wou'd be pretty doubtfully ballanc'd; and the reſult at laſt would be this; "That, generally ſpeaking, as oft "as a divine was in good humour, we ſhou'd find "RELIGION *the ſweeteſt* and *beſt-humour'd* thing "in nature: but at other times (and *that*, pretty "often) we ſhou'd find a very different face of mat-"ters."

THUS are we alternately exalted and humbled, chear'd and dejected, according as our ſpiritual * director is himſelf influenc'd: and this, peradventure, for our edification and advantage; "That by theſe "contrarietys and changes we may be render'd more "ſupple and compliant." If we are very *low*, and *down;* we are *taken up.* If we are *up*, and

* *Supra*, pag. 30.

Miſc. 2. *high*, we are *taken down*. —— This is *diſcipline*. This is *authority* and *command*. —— Did religion carry conſtantly *one and the ſame* face, and were it always repreſented to us *alike* in every reſpect; we might perhaps be over-bold, and make acquaintance with it, in too familiar a manner: we might think our-ſelves fully knowing in it, and aſſur'd of its true *character* and *genius*. From whence perhaps we might become more refractory towards the ghoſtly teachers of it, and be apt to ſubmit our-ſelves the leſs to thoſe who, by appointment and authority, repreſent it to us, in ſuch lights, as they eſteem moſt proper and convenient.

I SHALL therefore not only conclude *abruptly*, but even *ſceptically* on this my *laſt* head: referring my reader to what has been ſaid already, on my preceeding heads, for the bare probability "of our "having, in the main, a *witty* and *good-humour'd* "RELIGION."

THIS, however, I may preſume to aſſert; That there are undoubtedly ſome *countenances* or *aſpects* of our religion, which are *humorous* and *pleaſant* in themſelves; and that the ſadder repreſentations of it are many times ſo over-ſad and diſmal, that they are apt to excite a very contrary paſſion to what is intended by the repreſenters.

MISCELLANY III.

CHAP. I.

Further remarks on the author of the treatiſes.— *His order and deſign.* — *His remarks on the* SUCCESSION *of* wit, *and* progreſs of letters, *and* philoſophy. — *Of words, relations, affections.* — *Country-men and country.* — *Old*-ENGLAND. — *Patriots of the ſoil.* — Virtuoſi, *and* philoſophers. — *A* TASTE.

HAVING already aſſerted my privilege, as a MISCELLANEOUS or ESSAY-*writer* of the modern eſtabliſhment; to write on every ſubject, and in every method, as I fancy; to uſe order, or lay it aſide, as I think fit; and to treat of *order* and *method* in other works, tho free perhaps and unconfin'd as to my own: I ſhall preſume, in this place, to conſider the preſent method and order of my author's treatiſes, as in this *joint*-edition they are rang'd.

NOTWITHSTANDING the high airs of SCEPTICISM which our author aſſumes in his firſt piece; I cannot, after all, but imagine that even there he proves himſelf, at the bottom, *a real* DOGMATIST, and ſhews plainly that he has his private *opinion, belief*, or *faith*, as ſtrong as any *devotee* or *religioniſt* of 'em all. Tho he affects perhaps to ſtrike at other hypotheſes and ſchemes; he has ſomething of his own ſtill in reſerve, and holds a certain *plan* or *ſyſtem* peculiar to himſelf, or ſuch, at leaſt, in which he has at preſent but few companions or followers.

ON this account I look upon his management to have been much after the rate of ſome *ambitious* ARCHITECT; who being call'd perhaps to prop a roof, redreſs a leaning wall, or add to ſome particular apartment, is not contented with this ſmall ſpeci-

Misc. 3. men of his masterſhip; but pretending to demonſtrate the un-ſerviceableneſs and inconvenience of the *old* fabrick, forms the deſign of a *new* building, and longs to ſhew his ſkill in the principal parts of his architecture and mechanicks.

'TIS certain that in matters of learning and philoſophy, the practice of *pulling down* is far pleaſanter, and affords more entertainment, than that of *building* and *ſetting up*. Many have ſucceeded, to a miracle, in the firſt, who have miſerably fallen in the latter of theſe attempts. We may find a thouſand engineers who can *ſap*, *undermine*, and *blow up*, with admirable dexterity, for one ſingle-one, who can *build* a fort, or lay the plat-form of a citadel. And tho compaſſion in *real* war may make the ruinous practice leſs delightful, 'tis certain that in the *literate* warring-world, the ſpringing of mines, the blowing up of towers, baſtions, and ramparts of PHILOSOPHY, with *ſyſtems*, *hypotheſes*, *opinions*, and *doctrines* into the air, is a ſpectacle of all other the moſt naturally rejoicing.

OUR author, we ſuppoſe, might have done well to conſider this. We have fairly conducted him thro his *firſt* and *ſecond* LETTER, and have brought him, as we ſee here, into his *third* piece. He has hitherto, methinks, kept up his *ſapping* method and *unravelling* humour, with tolerable good grace. He has given only ſome few, and very ſlender * hints of

* *Viz.* In the *Letter of Enthuſiaſm*, which makes treatiſe I. See VOL. I. *p.* 28, 29, 30, 34. at the end. — And 37. concerning the *previous knowledg*. — So again, treatiſe II. VOL. I. *p.* 55, and 78. —— And again, treatiſe III. VOL. I. *p.* 199, 201. where the INQUIRY is propos'd, and the ſyſtem and genealogy of the *affections* previouſly treated; with an apology (*p.* 210.) for the *examining practice*, and ſeeming pedantry of the method. —— And afterwards the apology for treatiſe IV. in treatiſe V. VOL. II. *p.* 171, 172. Concerning this ſeries and dependency of theſe joint treatiſes, ſee more particularly below, *p.* 130, 131, 194, &c.

going further, or attempting to erect any ſcheme or model which may diſcover his pretence to a real *architect*-capacity. Even in this his *third* piece he carrys with him the ſame *ſceptical* mein: and what he offers by way of *project* or *hypotheſis*, is very faint, hardly ſpoken aloud; but mutter'd to himſelf, in a kind of dubious whiſper, or feign'd SOLILOQUY. What he diſcovers of *form* and *method*, is indeed ſo accompany'd with the random *miſcellaneous* air, that it may paſs for raillery, rather than good earneſt. 'Tis in his following * treatiſe that he diſcovers himſelf openly, as a plain *dogmatiſt*, a *formaliſt*, and *man of method*; with his hypotheſis tack'd to him, and his opinions ſo cloſe-ſticking, as wou'd force one to call to mind the figure of ſome preciſe and ſtrait-lac'd profeſſor in a univerſity. Ch. 1.

WHAT may be juſtly pleaded in his behalf, when we come in company with him, to *inquire* into ſuch ſolemn and profound ſubjects, ſeems very doubtful. Mean while, as his affairs ſtand hitherto in this his treatiſe of *Advice*, I ſhall be contented to yoke with him, and proceed, in my *miſcellaneous* manner, to give my ADVICE alſo to men of note; whether they are *authors* or *politicians*, *virtuoſi* or *fine-gentlemen*; comprehending *him*, the ſaid author, as one of the number of the advis'd, and *my ſelf* too (if occaſion be) after his own example of *ſelf-admonition* and *private addreſs*.

BUT FIRST as to our author's diſſertation in this † *third* treatiſe, where his reflections upon *authors* in general, and *the riſe and progreſs of arts*, make the inlet or introduction to his *philoſophy*; we may obſerve, that it is not without ſome appearance of reaſon that he has advanc'd this method. It muſt be acknowleg'd, that tho, in the earlieſt times, there may have been *divine* men of a tranſcending genius,

* *Viz.* Treatiſe V. The INQUIRY concerning virtue, VOL. II.

† VOL. I. *p.* 159, 160, 161, *&c.*

Misc. 3. who have given laws both in religion and government, to the great advantage and improvement of mankind; yet PHILOSOPHY itſelf, as *a ſcience* and known *profeſſion* worthy of that name, cannot with any probability be ſuppos'd to have riſen (as our author ſhews) till other *arts* had been rais'd, and, in a certain proportion, advanc'd before it. As this was of the greateſt dignity and weight, ſo it came *laſt* into form. It was *long* clearing it-ſelf from the affected dreſs of *ſophiſts*, or enthuſiaſtick air of *poets*; and appear'd *late* in its genuine, ſimple, and juſt beauty.

THE reader perhaps may juſtly excuſe our author for having * in this place ſo over-loaded his margin with thoſe weighty authoritys and antient citations, when he knows that there are many grave profeſſors in humanity and letters among the moderns who are puzzled in this ſearch, and write both repugnantly to one another, and to the plain and *natural* evidence of the caſe. The real *lineage* and SUCCESSION of *wit*, is indeed plainly founded in *nature*: as our author has endeavour'd to make appear both from *hiſtory* and *fact*. The GREEK *nation*, as it is *original* to us, in reſpect to theſe polite *arts* and *ſciences*, ſo it was in reality *original to it-ſelf*. For whether the EGYPTIANS, PHENICIANS, THRACIANS, or BARBARIANS of any kind, may have hit fortunately on *this* or *that* particular invention, either in agriculture, building, navigation, or letters; which-ever may have introduc'd *this* rite of *worſhip*, this title of a Deity, *this* or *that* inſtrument of muſic, *this* or *that* feſtival, game, or dance (for on this matter there are high debates among the learned) 'tis evident, beyond a doubt, that the *arts* and *ſciences* were form'd in GREECE it-ſelf. 'Twas there that *muſick*, *poetry*, and the reſt came to receive ſome kind of ſhape, and be diſtinguiſh'd into their ſeveral orders and degrees. Whatever flouriſh'd, or was rais'd to any degree of correctneſs, or real perfection in the kind,

† *Viz.* VOL. I. *p.* 163, *&c.*

was by means of GREECE alone, and in the hands of that ſole polite, moſt civiliz'd, and accompliſh'd nation. Ch. 1.

NOR can this appear ſtrange, when we conſider the fortunate conſtitution of that people. For tho compos'd of different nations, diſtinct in laws and governments, divided by ſeas and continents, diſpers'd in diſtant iſlands; yet being originally of the ſame extract, united by one ſingle language, and animated by that ſocial, publick and *free* ſpirit, which notwithſtanding the animoſity of their ſeveral warring ſtates, induc'd them to erect ſuch heroick congreſſes and powers as thoſe which conſtituted the AMPHICTONIAN *councils*, the OLYMPICK, ISTHMIAN, and other *games*; they cou'd not but naturally poliſh and refine each other. 'Twas thus they brought their beautiful and comprehenſive language to a juſt *ſtandard*, leaving only ſuch variety in the dialects as render'd their poetry, in particular, ſo much the more agreeable. The *ſtandard* was in the ſame proportion carry'd into other *arts*. The *ſecretion* was made. The ſeveral *ſpecies* found and ſet apart. The performers and maſters in every kind, honour'd, and admir'd. And, laſt of all, even CRITICKS themſelves acknowledg'd and receiv'd as maſters over all the reſt. From *muſick*, *poetry*, *rhetorick*, down to the ſimple proſe of *hiſtory*, thro all the plaſtick arts of *ſculpture*, *ſtatuary*, *painting*, *architecture*, and the reſt; every-thing *muſe-like*, graceful and exquiſite, was rewarded with the higheſt honours, and carry'd on with the utmoſt ardour and emulation. Thus GREECE, tho ſhe *exported* arts to other nations, had properly for her own ſhare no *import* of the kind. The utmoſt which cou'd be nam'd, wou'd amount to no more than raw *materials*, of a rude and barbarous form. And thus the nation was evidently *original* in art; and with them every noble ſtudy and ſcience was (as the great maſter, ſo often cited by our author, ſays of certain kinds of poetry *) *ſelf-form'd*, wrought

* Αυτοσχεδιαστικὴ. VOL. I. *p.* 165. 'Tis in this

Misc. 3. out of nature, and drawn from the neceſſary operation and courſe of things, working, as it were, of their own accord, and proper inclination. Now, according to this *natural* growth of arts, peculiar to GREECE, it wou'd neceſſarily happen; that at the beginning, when the force of language came to be firſt prov'd; when the admiring world made their firſt *judgment*, and eſſay'd their *taſte* in the elegancys of this ſort; the *lofty*, the *ſublime*, the *aſtoniſhing* and *amazing* wou'd be the moſt in faſhion, and prefer'd. *Metaphorical* ſpeech, multiplicity of *figures* and *high*-ſounding words wou'd naturally prevail. Tho in the commonwealth it-ſelf, and in the affairs of government, men were us'd originally to plain and direct ſpeech; yet when ſpeaking became *an art*, and was taught by ſophiſts and other pretended maſters, the *high-poetick* and the *figurative* way began to prevail, even at the bar, and in the publick aſſemblies: inſomuch that the grand-maſter, in the † above-cited part of his *rhetoricks*, where he extols the tragick poet EURIPIDES, upbraids the rhetoricians of his own age, who retained that very bombaſtick ſtile which even *poets*, and thoſe too of the tragick kind, had already thrown off, or at leaſt conſiderably mitigated. But the taſte of GREECE was now poliſhing. A better judgment was ſoon form'd, when a DEMOSTHENES was heard, and had found ſucceſs. The people themſelves (as our author has ſhewn) came now to reform their COMEDY and familiar manner after TRAGEDY, and the higher ſtile, had been brought to its perfection under the laſt hand of EURIPIDES. And now in all the principal work

ſenſe of the *natural* production, and *ſelf*-formation of the arts, in this *free* ſtate of antient GREECE, that the ſame great maſter uſes this word a little before, in the ſame chapter of his poeticks, (*viz.* the fourth) ſpeaking in general of the poets. Κατὰ μικρὸν προάγοντες, ἐγέννησε τὴ ποίησιν, ἐκ τῶν αὐτοσχεδιασμάτων. And preſently after, Δεξάμενη ὃ γενομένης, αὐτὴ ἡ Φύσις τὸ οἰκεῖον μέτρον εὗρε.

† VOL. I. *p.* 166. in the notes.

of *ingenuity* and *art*, SIMPLICITY and NATURE began chiefly to be ſought: and this was the TASTE which laſted ſo many ages, till the ruin of all things, under a univerſal monarchy. Ch. I.

IF the reader ſhou'd peradventure be led by his curioſity to ſeek ſome kind of compariſon between this antient *growth* of TASTE, and that which we have experienc'd in modern days, and within our own nation; he may look back to the *ſpeeches* of our anceſtors in parliament. He will find 'em, generally ſpeaking, to have been very ſhort and plain, but coarſe, and what we properly call *home-ſpun*; till *learning* came in vogue, and ſcience was known amongſt us. When our princes and ſenators became ſcholars, they ſpoke *ſcholaſtically*. And the *pedantick ſtile* was prevalent, from the firſt dawn of letters, about the age of the reformation, till long afterwards. Witneſs the beſt written diſcourſes, the admir'd ſpeeches, orations, or ſermons, thro ſeveral reigns, down to theſe latter which we compute within the preſent age. 'Twill undoubtedly be found, that till very late days, the faſhion of ſpeaking, and the turn of wit, was after the *figurative* and *florid* manner. Nothing was ſo acceptable as the high-ſounding phraſe, the far-fetch'd compariſon, the capricious point, and play of words; and nothing ſo deſpicable as what was merely of the plain or natural kind. So that it muſt either be confeſs'd, that in reſpect of the preceeding age, we are fall'n very low in taſte; or that, if we are in reality improv'd, the *natural* and *ſimple* manner which *conceals* and *covers* ART, is the moſt truly *artful*, and of the genteeleſt, trueſt and beſt-ſtudy'd taſte: as has * above been treated more at large.

NOW, THEREFORE, as to our author's PHILOSOPHY it-ſelf, as it lies conceal'd in † *this* trea-

* Page 18. and VOL. I. *p.* 174, 175.

† Viz. *Soliloquy*, or *Advice to an author*: treatiſe III. VOL. I.

Misc. 3. tiſe, but more profeſs'd and formal in his * *next*; we ſhall proceed gradually according to his own method: ſince it becomes not one who has undertaken the part of his airy aſſiſtant, and humorous *paraphraſt*, to enter ſudenly, without good preparation, into his *dry* reaſons, and *moral* reſearches about the *ſocial paſſions* and *natural affections*, of which he is ſuch a punctilious *examiner*.

OF all human affections, the nobleſt and moſt becoming human nature, is that of LOVE *to one's country*. This, perhaps, will eaſily be allow'd by all men, who have *really a* COUNTRY, and are of the number of thoſe who may be call'd † A PEOPLE, as enjoying the happineſs of a real conſtitution and polity, by which they are *free* and *independent*. There are very few ſuch *country-men* or *free-men* ſo degenerate, as *directly* to diſcountenance or condemn this paſſion of love to their community and national brotherhood. The *indirect manner* of oppoſing this principle, is the moſt uſual. We hear it commonly, as a complaint, "That there is little of this LOVE "extant in the world." From whence 'tis haſtily concluded, "That there is little or nothing of *friend-* "*ly* or *ſocial affection* inherent in our *nature*, or "proper to our *ſpecies*." 'Tis however apparent, that there is ſcarce a creature of human kind, who is not poſſeſs'd at leaſt with ſome inferiour degree or meaner ſort of this *natural affection to a country*.

‡ *Neſcio qua natale ſolum dulcedine captos*
Ducit. ———

* Viz. INQUIRY, &c. Treatiſe IV. VOL. II.

† A multitude held together by force, tho under one and the ſame head, is not properly united: nor does ſuch a body make *a people*. 'Tis the ſocial ligue, confederacy, and mutual conſent, founded in ſome common good or intereſt, which joins the members of a community, and makes a people ONE. Abſolute power annuls *the publick*: and where there is no *publick*, or *conſtitution*, there is in reality no *mother*-COUNTRY, or NATION. See VOL. I. *p.* 72, 73.

‡ Ovid. Pont. lib. 1. eleg. 3. ver. 35.

Ch. 1.

'Tis a wretched aſpect of humanity which we figure to our-ſelves, when we wou'd endeavour to reſolve the very eſſence and foundation of this generous paſſion into a relation to mere clay and duſt, excluſively of any thing *ſenſible*, *intelligent*, or *moral*. 'Tis, I muſt own, on certain * *relations*, or reſpective *proportions*, that all natural affection does in ſome meaſure depend. And in this view it cannot, I confeſs, be deny'd that we have each of us a certain relation to the mere *earth* it-ſelf, the very mould or ſurface of that *planet*, in which, with other animals of various ſorts, we (poor reptiles!) were alſo bred and nouriſh'd. But had it happen'd to one of us *Britiſh*-men to have been born at *ſea*, cou'd we not therefore properly be call'd *Britiſh*-men? Cou'd we be allow'd *country-men* of no ſort, as having no diſtinct relation to any certain *ſoil* or *region*; no original neighbourhood but with the watry inhabitants and ſea-monſters? Surely, if we were born of *lawful* parents, *lawfully* employ'd, and under the protection of *law*; wherever they might be then detained, to whatever colonys ſent, or whither-ſoever driven by any accident, or in expeditions or adventures in the publick ſervice, or that of mankind, we ſhou'd ſtill find we had *a home*, and *country*, ready to lay claim to us. We ſhou'd be oblig'd ſtill to conſider our-ſelves as *fellow-citizens*, and might be allow'd to love our country or nation as honeſtly and heartily as the moſt inland inhabitant or native of the ſoil. Our *political* and *ſocial* capacity wou'd undoubtedly come in view, and be acknowledg'd full as natural and eſſential in our ſpecies, as the *parental* and *filial* kind, which gives riſe to what we peculiarly call *natural affection*. Or ſuppoſing that both our birth and parents had been unknown, and that in this reſpect we were in a manner younger brothers in ſociety to the reſt of mankind; yet from our nurture and education we ſhou'd ſurely eſpouſe ſome *country* or

* Τὰ Καθήκοντα ταῖς Ἕξεσι παραμιτρᾶται.

Misc. 3. other, and joyfully embracing the protection of a magiſtracy, ſhou'd of neceſſity and by force of nature join our-ſelves to the general ſociety of mankind, and thoſe in particular, with whom we had enter'd into a nearer communication of benefits, and cloſer ſympathy of affections. It may therefore be eſteem'd no better than a mean ſubterfuge of narrow minds, to aſſign this *natural paſſion* for *ſociety* and *a country*, to ſuch a relation as that of a mere *fungus* or common *excreſcence*, to its *parent-mould*, or nurſing *dung-hill*.

THE RELATION of *country-man*, if it be allow'd any thing at all, muſt imply ſomething *moral* and *ſocial*. The notion it-ſelf pre-ſuppoſes a naturally *civil* and *political* ſtate of mankind, and has reference to that particular part of ſociety to which we owe our chief advantages as *men*, and rational creatures, ſuch as are * *naturally* and *neceſſarily* united for each other's happineſs and ſupport, and for the higheſt of all happineſſes and enjoyments; "The intercourſe of "*minds*, the free uſe of our *reaſon*, and the exerciſe of mutual love and *friendſhip*."

AN ingenious phyſician among the moderns, having in view the natural dependency of the *vegetable* and *animal* kinds on their *common mother*-EARTH, and obſerving that both the one and the other draw from her their continual ſuſtenance, (ſome rooted and fix'd down to their firſt abode, others unconfin'd, and wandring from place to place to ſuck their nouriſhment:) he accordingly, as I remember, ſtiles this latter animal-race, *her releas'd ſons; filios terræ emancipatos*. Now if this be our only way of reckoning for mankind, we may call our-ſelves indeed, *The ſons of* EARTH, *at large;* but not of *any particular* SOIL, *or diſtrict*. The diviſion of climates and regions is fantaſtick and artificial: much more the limits of particular countrys or provinces. Our *natale ſolum*, or mother-earth, muſt by this account be the *real* GLOBE itſelf which bears us, and in reſpect of which

* VOL. I. *p.* 74, *&c.* and VOL. II. *p.* 202, *&c.*

we muſt allow the common *animals*, and even the *plants* of all degrees, to claim an equal *brotherhood* with us, under this *common* PARENT. Ch. I.

ACCORDING to this calculation, we muſt of neceſſity carry our *relation* as far as to the whole material world or univerſe; where alone it can prove compleat. But for the particular diſtrict or tract of earth, which in a vulgar ſenſe we call *our* COUNTRY, however bounded or geographically divided, we can never, at this rate, frame any accountable *relation* to it, nor conſequently aſſign any *natural* or *proper affection* towards it.

IF unhappily a man had been born either at an *inn*, or in ſome dirty *village*; he wou'd hardly, I think, circumſcribe himſelf ſo narrowly as to accept a denomination or *character* from thoſe neareſt appendices, or local circumſtances of his nativity. So far ſhou'd one be from making the *hamlet* or *pariſh* to be characteriſtical in the caſe, that hardly wou'd the *ſhire* it-ſelf, or *county*, however rich or flouriſhing, be taken into the honorary term or appellation of *one's* COUNTRY. "What, then, ſhall we preſume to call our COUN-"TRY? Is it ENGLAND it-ſelf? But what of "SCOTLAND? Is it therefore BRITAIN? "But what of *the other iſlands*, the northern OR-"CADES, and the ſouthern JERSEY and GUERN-"SEY? What of the *Plantations* and poor IRE-"land?" —— Behold, here, a very dubious circumſcription!

BUT what, after all, if there be a *conqueſt* or *captivity in the caſe?* a *migration?* a national *receſſion*, or abandonment of our native ſeats for ſome other ſoil or climate? This has happen'd, we know, to our forefathers. And as great and powerful a people as we have been of late, and have ever ſhewn ourſelves under the influence of *free* councils, and a tolerable *miniſtry*; ſhou'd we relapſe again into ſlaviſh principles, or be *adminiſter'd* long under ſuch heads as having no thought of liberty for themſelves, can have much leſs for EUROPE or their *neighbours*; we

Misc. 3. may at last feel a war at home, become the *seat* of it, and in the end *a conquest*. We might then gladly embrace the hard condition of our predecessors, and exchange our belov'd native *soil* for that of some remote and uninhabited part of the world. Now shou'd this possibly be our fate; shou'd some considerable colony or body be form'd afterwards out of our remains, or meet as it were by miracle, in some distant climate; wou'd there be, for the future, no *English-man* remaining? No common bond of alliance and friendship, by which we cou'd still call *country-men*, as before? How came we (I pray) by our antient name of *English-men?* Did it not travel with us over *land* and *sea?* Did we not, indeed, bring it with us heretofore from as far as the remoter parts of GERMANY to this island?

I MUST confess, I have been apt sometimes to be very angry with our language, for having deny'd us the use of the word PATRIA, and afforded us no other name to express our *native community*, than that of *country;* which already bore * two different significations, abstracted from mankind or society. Reigning words are many times of such force as to influence us considerably in our apprehension of things. Whether it be from any such cause as this, I know not: but certain it is, that in the idea of a CIVIL *state* or NATION, we *English-men* are apt to mix somewhat more than ordinary gross and earthy. No people who ow'd so much to A CONSTITUTION, and so little to A SOIL or CLIMATE, were ever known so indifferent towards *one*, and so passionately fond of *the other*. One wou'd imagine from the common discourse of our *countrymen*, that the finest lands near the EUPHRATES, the BABYLONIAN or PERSIAN *paradises*, the rich plains of EGYPT, the *Grecian* TEMPE, the *Roman* CAMPANIA, LOMBARDY,

* *Rus & regio.* In French *campagne & païs.*

PROVENCE, the *Spaniſh* ANDALUSIA, or the moſt delicious tracts in the *eaſtern* or *weſtern* INDIES, were contemptible countrys in reſpect of OLD ENGLAND. Ch. I.

NOW by the good leave of theſe worthy *patriots of the ſoil*, I muſt take the liberty to ſay, I think OLD ENGLAND to have been in every reſpect a very indifferent country: and that *Late* ENGLAND, of an age or two old, even ſince queen BESS's days, is indeed very much mended for the better. We were, in the beginning of her grand-father's reign, under a ſort of *Poliſh* nobility, and had no other libertys, than what were in common to us with the then faſhionable monarchys and *Gothick* lordſhips in EUROPE. For *religion*, indeed, we were highly fam'd, above all nations; by being the moſt ſubject to our *eccleſiaſticks* at home, and the beſt tributaries and ſervants to the *holy ſee* abroad.

I MUST go further yet, and own, that I think *Late* ENGLAND, ſince *the Revolution*, to be better ſtill than *Old* ENGLAND, by many a degree; and that, in the main, we make ſomewhat a better figure in EUROPE, than we did a few reigns before. But however our people may of late have flouriſh'd, our name, or credit have riſen; our trade, and navigation, our manufactures, or our huſbandry been improved; 'tis certain that our *region*, *climate*, and *ſoil*, is, in its own nature, ſtill one and the ſame. And to whatever politeneſs we may ſuppoſe our-ſelves already arrived; we muſt confeſs, that we are the *lateſt barbarous*, the *laſt civiliz'd* or *poliſh'd* people of EUROPE. We muſt allow that our firſt conqueſt by the ROMANS brought us out of a ſtate hardly equal to the *Indian* tribes; and that our laſt conqueſt by the NORMANS brought us only into the capacity of receiving arts and civil accompliſhments from *abroad*. They came to us by degrees, from remote diſtances, at ſecond or third hand; from other courts, ſtates, academys, and foreign nurſerys of wit and manners.

NOTWITHSTANDING this, we have as overwean-

Misc. 3. ing an opinion of our-ſelves, as if we had a claim to be *original* and *earth-born*. As oft as we have chang-ed our maſters, and mix'd races with our ſeveral ſucceſſive conquerors, we ſtill pretend to be as *legitimate* and *genuine* poſſeſſors of *our ſoil*, as the antient ATHENIANS accounted themſelves to have been of *theirs*. 'Tis remarkable however in that truly antient, wiſe, and witty people, that as fine territorys and noble countrys as they poſſeſs'd, as indiſputable maſters and ſuperiors as they were in all ſcience, wit, politeneſs and manners; they were yet ſo far from a conceited, ſelfiſh, and ridiculous contempt of others, that they were even, in a contrary extreme, "Ad-"mirers of whatever was in the leaſt degree ingeni-"ous or curious in *foreign* nations." Their great men were conſtant *travellers*. Their legiſlators and philoſophers made their voyages into EGYPT, paſs'd into CHALDEA, and PERSIA, and fail'd not to viſit moſt of the diſpers'd *Grecian* governments and colonys thro the iſlands of the ÆGEAN, in ITALY, and on the coaſts of ASIA and AFRICA. 'Twas mention'd as a prodigy, in the caſe of a great philoſopher, tho known to have been always poor; "That "he ſhou'd never have travel'd, nor had ever gone "out of ATHENS for his improvement." How modeſt a reflection in thoſe who were *themſelves* ATHENIANS.

FOR our part, we neither care that * *foreigners* ſhou'd travel to us, nor any of ours ſhou'd travel into

* An ill token of our being thorowly civiliz'd: ſince in the judgment of the polite and wiſe, this inhoſpitable diſpoſition was ever reckon'd among the principal marks of *barbariſm*. So STRABO, from other preceding authors, κοινὸν μὲν εἶναι τοῖς βαρβάροις πᾶσιν ἦθος τὴν ΞΕΝΗΛΑΣΙΑΝ, lib. 17. p. 802.

The Ζεὺς Ξένιος of the ancients was one of the ſolemn *characters* of Divinity: the peculiar *attribute* of the ſupreme DEITY, benign to mankind, and recommending univerſal love, mutual kindneſs, and benignity between the remot-

foreign countrys. Our beſt policy and breeding is, it ſeems, " To look abroad as little as poſſible; con- " tract our views within the narroweſt compaſs; and " deſpiſe all knowledg, learning, or manners which " are not of *a home-growth*." For hardly will the *antients* themſelves be regarded by thoſe who have ſo reſolute a contempt of what the politeſt *moderns* of any nation, beſides their own, may have advanc'd in the way of *literature*, *politeneſs*, or PHILOSOPHY. Ch. I.

THIS diſpoſition of our *countrymen*, from whatever cauſes it may poſſibly be deriv'd, is, I fear, a very prepoſſeſſing circumſtance againſt our author; whoſe deſign is to advance ſomething *new*, or at leaſt ſomething *different* from what is commonly current in PHILOSOPHY and MORALS. To ſupport this deſign of his, he ſeems intent chiefly on this ſingle point: " To diſcover, how we may, to beſt advan- " tage, form within our-ſelves what in the polite " world is called *a reliſh*, or *good* TASTE."

HE begins, 'tis true, as near home as poſſible, and

eſt and moſt unlike of human race. Thus their divine poet in harmony with their ſacred oracles, which were known frequently to confirm this doctrine.

Ξεῖν' ὄ μοι θέμις ἔς' ὀδ' εἰ κακίων ϛέθεν ἔλθοι,
Ξεῖνον ἀτιμῆσαι· πρὸς γὰρ Διός εἰσιν ἅπαντες
Ξεῖνοι - - - ΟΔΥΣ. ξ.

Again,

- - - Ὀυδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος.
Ἀλλ' ὅδε τις δύςηνος ἀλώμενος ἐνθάδ' ἱκάνει,
Τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διός εἰσιν ἅπαντες
Ξεῖνοι . . . ΟΔΥΣ. ζ.

And again,

Ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι·
Πάντας γὰρ φιλέεσκεν, ὁδῷ ἔπι οἰκία ναίων.
ΙΛΙΑΔ. ζ.

See alſo *Odyſſ.* lib. 3. ver. 34, *&c.* and 67, *&c.* lib. 4. ver. 30, *&c.* and 60.

Such was antient *heathen* CHARITY, and pious duty towards *the whole* of mankind; both thoſe of different *nations* and different *worſhips*. See VOL. II. *p.* 108, 109.

Misc. 3. ſends us to the narroweſt of all converſations, that of SOLILOQUY or *ſelf-diſcourſe*. But this correſpondence, according to his computation, is wholly impracticable, without a previous commerce with the world: and the larger this commerce is, the more practicable and improving the other, he thinks, is likely to prove. The ſources of this improving art of *ſelf-correſpondence* he derives from the higheſt politeneſs and elegance of antient *dialogue*, and *debate* in matters of wit, knowledg and ingenuity. And nothing, according to our author, can ſo well revive this *ſelf-correſponding* practice, as the ſame ſearch and ſtudy of the higheſt politeneſs in modern *converſation*. For this, we muſt neceſſarily be at the pains of going further abroad than the province we call HOME. And, by this account, it appears that our author has little hopes of being either reliſh'd or comprehended by any other of his countrymen, than thoſe who delight in the open and *free* commerce of the world, and are rejoic'd to gather views, and receive light from every quarter; in order to judg the beſt of what is perfect and according to a juſt *ſtandard*, and true TASTE in every kind.

IT may be proper for us to remark in favour of our author, that the ſort of *ridicule* or *raillery*, which is apt to fall upon PHILOSOPHERS, is of the ſame kind with that which falls commonly on the VIRTUOSI or refin'd *wits* of the age. In this latter general denomination we include the real *fine gentlemen*, the lovers of *art* and *ingenuity*; ſuch as have ſeen *the world*, and inform'd themſelves of the *manners* and *cuſtoms* of the ſeveral nations of EUROPE, ſearched into their *antiquitys*, and *records*; conſidered their *police*, *laws*, and *conſtitutions*; obſerv'd the ſituation, ſtrength, and ornaments of their *citys*, their principal *arts*, ſtudys and amuſements; their *architecture*, *ſculpture*, *painting*, *muſick*, and their taſte in *poetry*, *learning*, *language*, and *converſation*.

HITHERTO there can lie no *ridicule*, nor the leaſt ſcope for *ſatirick wit* or *raillery*. But when w

Ch. 1.

push this *virtuoso* CHARACTER a little further, and lead our polish'd gentleman into more nice researches; when from the view of *mankind* and their affairs, our speculative genius, and minute examiner of nature's works, proceeds with equal or perhaps superiour zeal in the contemplation of the *insect*-life, the conveniencys, habitations and œconomy of a race of *shell-fish*; when he has erected a *cabinet* in due form, and made it the real pattern of his mind, replete with the same trash and trumpery of correspondent empty notions, and chimerical conceits; he then indeed becomes the subject of sufficient *raillery*, and is made the *jest* of common conversations.

A WORSE thing than this happens commonly to these *inferiour* VIRTUOSI. In seeking so earnestly for *raritys*, they fall in love with RARITY *for rareness-sake*. Now the greatest *raritys* in the world are MONSTERS. So that the study and relish of these gentlemen, thus assiduously imploy'd, becomes at last in reality *monstrous*: and their whole delight is found to consist in selecting and contemplating whatever is most *monstrous*, disagreeing, out of the way, and to the least purpose of any thing in nature.

IN PHILOSOPHY, matters answer exactly to this *virtuoso*-scheme. Let us suppose a man, who having this resolution merely, how to imploy his understanding to the best purpose, considers "*who* or *what* he is; *whence* he arose, or had his being; to what *end* he was design'd; and to what course of action he is by his natural frame and constitution destin'd:" shou'd he *descend* on this account *into himself*, and examine his inward powers and faculty's; or shou'd he *ascend* beyond his own immediate species, city, or community, to discover and recognize his *higher polity*, or *community* (that *common* and *universal one*, of which he is born a *member*;) nothing, surely, of this kind, cou'd reasonably draw upon him the least contempt or mockery. On the contrary, *the finest gentleman* must after all be consider'd but as an IDIOT, who talking much of the

Misc. 3. knowledg of the *world* and *mankind*, has never so much as thought of the ſtudy or knowledg of *himſelf*, or of the nature and government of that *real publick* and WORLD, from whence he holds his *being*.

* *Quid ſumus, & quidnam victuri gignimur?* —

"*Where* are we? under what *roof?* or on board "what *veſſel?* whither *bound?* on what *buſineſs?* "under whoſe *pilotſhip, government*, or *protection?*" are queſtions which every ſenſible man wou'd naturally aſk, if he were on a ſudden tranſported into a new ſcene of life. 'Tis admirable, indeed, to conſider, that a man ſhou'd have been long come into a world, carry'd his reaſon and ſenſe about him, and yet have never ſeriouſly aſk'd himſelf this ſingle queſtion, "WHERE *am I? or* WHAT?" but, on the contrary, ſhou'd proceed regularly to every *other* ſtudy and inquiry, poſt-poning *this* alone, as the leaſt conſiderable; or leaving the examination of it to *others* commiſſion'd, as he ſuppoſes, to underſtand and think for him, upon this head. To be bubbled, or put upon by any ſham-advices in this affair, is, it ſeems, of no conſequence! We take care to examine accurately, by our *own* judgment, the affairs of *other* people, and the concerns of the world which leaſt belong to us: but what relates more immediately to *our-ſelves*, and is our chief SELF-*intereſt*, we charitably leave to *others* to examine for us, and readily take up with the firſt comers; on whoſe honeſty and good faith 'tis preſum'd we may ſafely rely.

HERE, methinks, *the ridicule* turns more againſt the *philoſophy-haters* than the *virtuoſi* or *philoſophers*. Whilſt PHILOSOPHY is taken (as in its prime ſenſe it ought) for *maſterſhip in* LIFE and MANNERS, 'tis like to make no ill figure in the world, whatever impertinencys may reign, or however extravagant the times may prove. But let us view PHILOSOPHY, like mere *virtuoſo-ſhip*, in its uſual career, and we

* Perſ. Sat. 3. ver. 67.

ſhall find *the ridicule* riſing full as ſtrongly againſt the profeſſors of the higher as the lower kind. *Cockle-ſhell* abounds with each. Many things exteriour, and without our-ſelves, of no relation to our real intereſts or to thoſe of ſociety and mankind, are diligently inveſtigated: nature's remoteſt operations, deepeſt myſterys, and moſt difficult *phænomena* diſcuſs'd, and whimſically explain'd; *hypotheſes* and *fantaſtick ſyſtems* erected; a univerſe anatomiz'd; and by ſome * notable ſcheme ſo ſolv'd and reduc'd, as to appear an eaſy *knack* or *ſecret* to thoſe who have *the clew*. *Creation* it-ſelf can, upon occaſion, be exhibited; *tranſmutations*, *projections*, and other *philoſophical* ARCANA, ſuch as in the *corporeal* world can accompliſh all things: whilſt in the *intellectual*, a ſet frame of metaphyſical phraſes and diſtinctions can ſerve to ſolve whatever difficultys may be propounded either in *logicks*, *ethicks*, or any *real ſcience*, of whatever kind. Ch. I.

IT appears from hence, that the defects of PHILOSOPHY, and thoſe of *virtuoſoſhip* are of the ſame nature. Nothing can be more dangerous than a wrong *choice*, or *miſapplication* in theſe affairs. But as ridiculous as theſe ſtudys are render'd by their ſenſleſs managers; it appears, however, that each of 'em are, in their nature, eſſential to the *character* of a *fine gentleman* and *man of ſenſe*.

TO *philoſophize*, in a juſt ſignification, is but to carry *good-breeding* a ſtep higher. For the accompliſhment of breeding is, to learn whatever is *decent* in company, or *beautiful* in arts: and the ſum of philoſophy is, to learn what is *juſt* in ſociety, and *beautiful* in nature, and the order of the world.

'TIS not *wit* merely, but a *temper* which muſt form the WELL-BRED MAN. In the ſame manner, 'tis not a *head* merely, but a *heart* and *reſolution* which muſt compleat the *real* PHILOSOPHER. Both *characters* aim at what is *excellent*, aſpire to *a juſt*

* VOL. II. *p.* 121, 124.

Misc. 3. *taſte*, and carry in view the model of what is *beautiful* and *becoming*. Accordingly, the reſpective conduct and diſtinct manners of each party are regulated: *the one* according to the perfecteſt eaſe, and good entertainment of COMPANY; *the other* according to the ſtricteſt intereſt of MANKIND and SOCIETY: *the one* according to a man's rank and quality in his private NATION; *the other* according to his rank and dignity in NATURE.

WHETHER each of theſe offices, or ſocial parts, are in themſelves as *convenient* as *becoming*, is the great queſtion which muſt ſome-way be decided. The WELL-BRED MAN, has already decided this, in his own caſe, and declar'd on the ſide of what is handſom: for whatever he practiſes in this kind *, he accounts no more than what he owes purely to himſelf; without regard to any further advantage. The *pretender to* PHILOSOPHY, who either knows not how to determine this affair, or if he has determin'd, knows not how to purſue his point, with conſtancy, and firmneſs, remains in reſpect of *philoſophy*, what a clown or coxcomb is in reſpect of *breeding* and *behaviour*. Thus, according to our author, the TASTE of beauty, and the *reliſh* of what is decent, juſt, and amiable, perfects the *character* of the GENTLEMAN, and the PHILOSOPHER. And the ſtudy of ſuch a TASTE or *reliſh* will, as we ſuppoſe, be ever the great employment and concern of him, who covets as well to be *wiſe* and *good*, as *agreeable* and *polite*.

† *Quid* VERUM *atque* DECENS, *curo, & rogo, & omnis in hoc ſum.*

* VOL. I. *p.* 87, 88.

† Hor. lib. i. ep. 1. ver. 11.

CHAP. II.

Explanation of a TASTE *continu'd.* — *Ridiculers of it.* — *Their wit, and ſincerity.* — *Application of* the taſte *to affairs of government and politicks.* — *Imaginary* CHARACTERS *in* the ſtate. — *Young nobility, and gentry.* — *Purſuit of* BEAUTY. — *Preparation for* philoſophy.

BY this time, ſurely, I muſt have prov'd myſelf ſufficiently engag'd in the project and deſign of our *ſelf-diſcourſing* AUTHOR, whoſe defence I have undertaken. His pretenſion, as plainly appears in this third treatiſe, is to * recommend MORALS on the ſame foot, with what in a lower ſenſe is call'd *manners;* and to advance PHILOSOPHY (as harſh a ſubject as it may appear) on the very foundation of what is call'd *agreeable* and *polite.* And 'tis in this method and management that, as his interpreter, or paraphraſt, I have propos'd to imitate and accompany him, as far as my *miſcellaneous* CHARACTER will permit.

OUR joint endeavour, therefore, muſt appear this: To ſhew, * "That nothing which is found charming "or delightful in the polite world, nothing which is "adopted as pleaſure, or entertainment, of what-"ever kind, can any way be accounted for, ſup-"ported, or eſtabliſh'd, without the pre-eſtabliſh-"ment or ſuppoſition of a *certain* TASTE." Now a TASTE or *judgment,* 'tis ſuppos'd, can hardly come ready form'd with us into the world. Whatever principles or materials of this kind we may poſſibly bring with us; whatever good facultys, ſenſes, or anticipating ſenſations, and imaginations, may be of

* VOL. I. *p.* 226, &c.

Misc. 3. nature's growth, and arise properly, of themselves, without our art, promotion, or assistance; the general *idea* which is form'd of all this management, and the clear *notion* we attain of what is preferable and principal in all these subjects of choice and estimation, will not, as I imagine, by any person, be taken for *innate*. Use, practice and culture must precede the *understanding* and *wit* of such an advanc'd size and growth as this. A legitimate and just TASTE can neither be begotten, made, conceiv'd or produc'd, without the antecedent *labour* and *pains* of CRITICISM.

FOR this reason we presume not only to defend the cause of CRITICKS; but to declare open war against those indolent supine *authors*, *performers*, *readers*, *auditors*, *actors*, or *spectators*; who making their HUMOUR alone the rule of what is *beautiful* and *agreeable*, and having no account to give of such their HUMOUR or odd FANCY, reject the *criticizing* or *examining art*, by which alone they are able to discover the *true* BEAUTY and WORTH of every object.

ACCORDING to that affected *ridicule* which these insipid remarkers pretend to throw upon just CRITICKS, the enjoyment of all real arts or natural beautys wou'd be intirely lost: even in behaviour and manners we shou'd at this rate become in time as barbarous, as in our pleasures and diversions. I wou'd presume it, however, of these *critick*-haters, that they are not yet so unciviliz'd, or void of all social sense, as to maintain, "That the most barba-"rous life, or brutish pleasure, is as desirable as "the most polish'd or refin'd."

FOR my own part, when I have heard sometimes men of reputed ability join in with that effeminate plaintive tone of *invective* against CRITICKS, I have really thought they had it in their fancy, to keep down the growing genius's of the youth, their rivals, by turning them aside from that *examination* and *search*, on which all good performance as well as

good judgment depends. I have ſeen many a time a well-bred man, who had himſelf a real *good taſte*, give way, with a malicious complaiſance, to the humour of a company, where, in favour chiefly of the tender ſex, this ſoft languiſhing contempt of *criticks*, and their labours, has been the ſubject ſet a-foot. "Wretched creatures! (ſays one) impertinent things, "theſe *criticks*, as ye call 'em!—As if one cou'dn't "know what was agreeable or pretty, without their "help.—— 'Tis fine indeed, that one ſhou'dn't be "allow'd to fancy for one's ſelf.—— Now ſhou'd "a thouſand criticks tell me that Mr. *A*—'s new "*Play* wa'n't the wittieſt in the world, I wou'dn't "mind 'em, one bit." Ch. 2.

THIS our real man of wit hears patiently; and adds, perhaps of his own, "That he thinks it, tru-"ly, ſomewhat hard, in what relates to people's di-"verſion and entertainment, that they ſhou'd be "oblig'd to chuſe what pleas'd *others*, and not "*themſelves*." Soon after this he goes himſelf to the *play*, finds one of his effeminate companions commending or admiring at a wrong place. He turns to the next perſon who ſits by him, and aſks privately, "*What he thinks of his companion's reliſh?*

SUCH is the malice of the world! They who by pains and induſtry have acquir'd a *real* TASTE in arts, rejoice in their advantage over others, who have either none at all, or ſuch as renders 'em ridiculous. At *an auction* of books, or pictures, you ſhall hear theſe gentlemen perſuading every one "*to* "*bid* for what *he fancys*." But, at the ſame time, they wou'd be ſoundly mortify'd themſelves, if by ſuch as they eſteem'd good judges, they ſhou'd be found to have purchas'd by a *wrong fancy*, or *ill taſte*. The ſame gentleman who commends his neighbour for ordering his garden, or apartment, *as his* HUMOUR leads him, takes care his own ſhou'd be ſo order'd *as the beſt judgments wou'd adviſe*. Being once a judg himſelf, or but tolerably knowing in theſe affairs, his aim is not "to change the being of

Misc. 3. " things, and bring TRUTH and NATURE to his " *humour:* but, leaving NATURE and TRUTH juſt " as he found 'em, to accommodate his *humour* and " *fancy* to *their* STANDARD." Wou'd he do this in a yet higher caſe, he might in reality become as *wiſe* and *great* a MAN, as he is already a *refin'd and poliſh'd* GENTLEMAN. By *one* of theſe TASTES he underſtands how to lay out his garden, model his houſe, fancy his equipage, appoint his table: by *the other* he learns of what value theſe amuſements are in life, and of what importance to a man's freedom, happineſs, and ſelf-enjoyment. For if he wou'd try effectually to acquire the real *ſcience* or TASTE of *life;* he wou'd certainly diſcover, " That a RIGHT " MIND, and GENEROUS AFFECTION, had more " beauty and charm, than all other *ſymmetrys* in the " world beſides." And, " that a grain of *honeſty* " and *native worth*, was of more value than all the " *adventitious ornaments*, *eſtates*, or *preferments;* " for the ſake of which ſome of the better ſort ſo " oft turn *knaves:* forſaking their principles, and " quitting their *honour* and *freedom*, for a mean, ti- " merous, ſhifting ſtate of *gaudy ſervitude*."

A LITTLE better TASTE (were it a *very little*) in the affair of *life itſelf*, wou'd, if I miſtake not, mend the manners, and ſecure the happineſs of ſome of our *noble countrymen*, who come with high advantage and a worthy *character* into the publick. But e'er they have long engag'd in it, their WORTH unhappily becomes venal. *Equipages*, *titles*, *precedencys*, *ſtaffs*, *ribbons*, and other ſuch glittering *ware*, are taken in exchange for *inward* MERIT, HONOUR, and a CHARACTER.

THIS they may account perhaps *a ſhrewd bargain*. But there will be found very untoward abatements in it, when the matter comes to be experienc'd. They may have deſcended in reality from ever ſo glorious anceſtors, patriots, and ſufferers for their nation's liberty and welfare: they may have made

their entrance into the world upon this bottom of anticipated fame and honour: they may have been advanc'd on this account to dignitys, which they were thought to have deserv'd. But when induc'd to change their honest measures, and sacrifice their *cause* and *friends* to an *imaginary private interest*; they will soon find, by experience, that they have lost the relish and *taste* of *life*; and for insipid wretched *honours*, of a deceitful kind, have unhappily exchang'd an amiable and sweet *honour*, of a sincere and lasting relish, and good savour. They may, after this, act *farces*, as they think fit, and hear qualities and virtues assign'd to 'em under the titles of *graces*, *excellencys*, *honours*, and the rest of this mock-praise and mimical appellation. They may even with serious looks be told of *honour* and *worth*, *their* PRINCIPLE, and *their* COUNTRY: but they know better within themselves; and have occasion to find that, after all, the world too knows better; and that their few *friends* and *admirers* have either a very shallow wit, or a very profound hypocrisy. Ch. 2.

'Tis not in *one* party alone that these *purchases* and *sales* of HONOUR are carry'd on. I can represent to myself a noted PATRIOT, and reputed *pillar* of the religious part of our constitution, who having by many and long services, and a steddy conduct, gain'd the reputation of thorow zeal with his own party, and of sincerity and honour with his very enemys, on a sudden (the time being come that the fulness of his reward was set before him) submits complacently to the propos'd bargain, and sells himself for what he is worth, in a vile detestable old age, to which he has reserv'd the infamy of betraying both his *friends* and *country*.

I CAN imagine, on the other side, one of a contrary party; a noted friend to LIBERTY in *church* and *state*; an abhorrer of the slavish dependency on *courts*, and of the narrow principles of *bigots*: such a one, after many publick services of note, I can see wrought upon, by degrees, to seek *court-prefer-*

Misc. 3. *ment;* and this too under a *patriot*-character. But having perhaps try'd this way with leſs ſucceſs, he is oblig'd to change his *character*, and become a *royal flatterer*, a courtier *againſt his nature;* ſubmitting himſelf, and ſuing, in ſo much the meaner degree, as his inherent principles are well known at court, and to his new-adopted party, to whom he feigns himſelf a *proſelyte*.

THE greater the *genius* or *character* is, of ſuch a perſon; the greater is his ſlavery, and heavier his load. Better had it been that he had never diſcover'd ſuch a zeal for publick good, or ſignaliz'd himſelf in *that party* which can with leaſt grace make ſacrifices of national intereſt to a *crown*, or to the *private* will, appetite or pleaſure of a *prince*. For ſuppoſing ſuch a *genius* as this had been to act his part of courtſhip in ſome foreign and abſolute court; how much leſs infamous wou'd his part have prov'd! how much leſs ſlaviſh, amidſt a people who were all ſlaves? Had he peradventure been one of that forlorn begging troop of gentry extant in DENMARK or SWEDEN, ſince the time that thoſe nations loſt their libertys; had he liv'd out of a free nation, and happily-ballanc'd conſtitution; had he been either conſcious of no talent in the affairs of government or of no opportunity to exert any ſuch, to the advantage of mankind: where had been the might ſhame, if perhaps he had employ'd ſome of his abilitys in flattering like others, and paying the neceſſary homage requir'd for ſafety's ſake, and ſelf-preſervation, in abſolute and deſpotick governments? The TASTE, perhaps, in ſtrictneſs, might ſtill be *wrong*, even in *this* hard circumſtance: but how is *excuſable* in *a quite contrary one!* For let us ſuppoſe our courtier not only *an Engliſhman*, but of the rank and ſtem of thoſe old *Engliſh* patriots who were wont to curb the licentiouſneſs of our court, arraign its flatterers, and purge away thoſe poiſons from the ear of princes; let us ſuppoſe him of competent fortune and moderate appetites, with-

any apparent *luxury* or *laviſhment* in his manners: what ſhall we, after this, bring in excuſe, or as an apology for ſuch a *choice* as his? How ſhall we explain this prepoſterous *reliſh*, this odd preference of *ſubtlety* and *indirectneſs*, to true *wiſdom*, open *honeſty*, and *uprightneſs*. Ch. 2.

'Tis eaſier, I confeſs, to give account of this corruption of TASTE in ſome *noble youth* of a more ſumptuous gay fancy; ſuppoſing him born truly *great*, and of *honourable deſcent*; with a *generous free* MIND, as well as *ample fortune*. Even theſe *circumſtances* themſelves may be the very cauſes perhaps of his being thus enſnar'd. The * elegancies of his fancy in outward things, may have made him over-look the worth of *inward character* and *proportion*: and the love of grandure and magnificence, wrong turn'd, may have poſſeſs'd his imagination over-ſtrongly with ſuch things as *Frontiſpices*, *parterres*, *equipages*, *trim varlets in party-colour'd cloths*; and others *in gentlemens apparel*.—Magnanimous exhibitions of *honour* and *generoſity!*— "In "town, a palace and ſutable furniture! In the "country the ſame; with the addition of ſuch edi- "fices and gardens as were unknown to our anceſ- "tors, and are unnatural to ſuch a climate as "GREAT BRITAIN!"

MEAN while the year runs on; but the year's income anſwers not its expence. For "which of theſe "articles can be retrench'd? which way take up, "after having thus ſet out?" A *princely* fancy has begot all this, and a *princely* ſlavery, and *court*-dependence muſt maintain it.

THE young gentleman is now led into *a chaſe*, in which he will have ſlender capture, tho toil ſufficient. He is himſelf *taken*. Nor will he ſo eaſily get out of that labyrinth, to which he choſe to commit his ſteps, rather than to the more direct and plainer paths in which he trod before. "Fare-

* VOL. I. *p.* 94.

Misc. 3. " wel that generous proud ſpirit, which was wont
" to ſpeak only what it approv'd, commend only
" whom it thought worthy, and act only what it
" thought right! *Favourites* muſt be now obſerv-
" ed, *little engines* of power attended on, and
" loathſomly careſs'd: an honeſt man dreaded, and
" every free tongue or pen abhor'd as dangerous
" and reproachful." For till our gentleman is be-come wholly proſtitute and ſhameleſs; till he is brought to laugh at *publick virtue*, and the very no-tion of *common good;* till he has openly renounc'd all principles of honour and honeſty, he muſt in good policy avoid thoſe to whom he lies ſo much expos'd, and ſhun that commerce and familiarity which was once his chief delight.

SUCH is the ſacrifice made to a wrong pride, and ignorant ſelf-eſteem; by one whoſe inward character muſt neceſſarily, after this manner, become as mean and abject, as his outward behaviour inſolent and in-tolerable.

THERE are another ſort of *ſuitors to power*, and *traffickers* of *inward worth and liberty* for outward *gain*, whom one wou'd be naturally drawn to com-paſſionate. They are themſelves of a humane, com-paſſionate, and friendly nature, well-wiſhers to their country and mankind. They cou'd, perhaps, even embrace POVERTY contentedly, rather than ſubmit to any thing diminutive either of their *inward* free-dom or *national liberty*. But what they can bear in their own perſons, they cannot bring themſelves to bear in the perſons of ſuch as are to come after them. Here the *beſt* and *nobleſt* of affections are born down by the exceſs of the *next beſt*, thoſe of *tenderneſs for relations* and *near friends*.

SUCH captives as theſe wou'd diſdain, however, to devote themſelves to any prince or miniſtry whoſe ends are wholly tyrannical, and irreconcilable with the true intereſt of their nation. In other caſes of a leſs degeneracy, they may bow down perhaps *in the temple of* RIMMON, ſupport the weight of their *ſu-*

fine LORDS, and prop the ſteps and running credit of their *corrupt patrons*. Ch. 2.

THIS is drudgery ſufficient for ſuch honeſt nature; ſuch as by hard fate alone cou'd have been made diſhoneſt. But as for *pride* or *inſolence* on the account of their outward advancement and ſeeming elevation; they are ſo far from any thing reſembling it, that one may often obſerve what is very contrary in theſe fairer *characters* of men. For tho perhaps they were known ſomewhat *rigid* and *ſevere* before; you ſee 'em now grown in reality *ſubmiſſive* and *obliging*. Tho in converſation formerly *dogmatical* and *overbearing*, on the points of ſtate and government; they are now the *patienteſt* to hear, the *leaſt forward* to dictate, and the readieſt to embrace any entertaining ſubject of diſcourſe, rather than that of the *publick*, and their own *perſonal advancement*.

NOTHING is ſo near *virtue* as this behaviour: and nothing ſo remote from it, nothing ſo ſure a token of the moſt profligate manners, as the contrary. In a free government, 'tis ſo much the intereſt of every one *in place*, who profits by the publick, to demean himſelf with *modeſty* and *ſubmiſſion*; that to appear immediately the more inſolent and haughty on ſuch an advancement, is the mark only of a contemptible genius, and of a want of true underſtanding even in the narrow ſenſe of *intereſt* and *private good*.

THUS we ſee, after all, that 'tis not merely what we call *principle*, but a *taſte*, which governs men. They may think for certain, "This is *right*, or that "*wrong*:" they may believe "this *a crime*, or that "*a ſin*; this puniſhable by *man*, or that by GOD:" yet if the *favour* of things lies croſs to *honeſty*; if the *fancy* be florid, and the *appetite* high towards the ſubaltern beautys and lower order of worldly ſymmetrys and proportions; the conduct will infallibly turn this latter way.

EVEN *conſcience*, I fear, ſuch as is owing to religious diſcipline, will make but a ſlight figure, where this *taſte* is ſet amiſs. Among the vulgar perhaps it

Miſc. 3. may do wonders. A *devil* and a *hell* may prevail, where a *jail* and *gallows* are thought inſufficient. But ſuch is the nature of the liberal, poliſh'd, and refin'd part of mankind; ſo far are they from the mere ſimplicity of babes and ſucklings; that, inſtead of applying the notion of a future reward or puniſhment to their immediate behaviour in ſociety, they are apt, much rather, thro the whole courſe of their lives, to ſhew evidently that they look on the pious narrations to be indeed no better than childrens tales, or the amuſements of the mere vulgar:

† *Eſſe aliquos manes, & ſubterranea regna,*
* * * * * * *
Nec pueri credunt, niſi qui nondum ære lavantur.

SOMETHING therefore ſhou'd, methinks, be further thought of, in behalf of our generous youths, towards the correcting of their TASTE, or *reliſh* in the concerns of *life*. For this at laſt is what will influence. And in this reſpect *the youth* alone are to be regarded. Some hopes there may be ſtill conceiv'd of *theſe*. The reſt are confirm'd and harden'd in their way. A middle-ag'd knave (however devout or orthodox) is but a common wonder: an old-one, is no wonder: but a young-one is ſtill (thank Heaven!) ſomewhat extraordinary. And I can never enough admire what was ſaid once by a worthy man at the firſt appearance of one of theſe young able proſtitutes, "That he even trembled at the ſight, to "find nature capable of being turn'd ſo ſoon: and "that he boaded greater calamity to his country "from this ſingle example of *young* villany, than "from the practices and arts of all the old "knaves in being."

LET us therefore proceed in this view, addreſſing our-ſelves to the grown *youth* of our polite world. Let the appeal be to theſe whoſe *reliſh* is retrievable, and whoſe *taſte* may yet be form'd in *morals*; as

† Juven. Sat. 2. ver. 149.

ſeems to be, already, *in exteriour manners* and *behaviour*. Ch. 2.

THAT there is really A STANDARD of this latter kind, will immediately, and on the firſt view, be acknowledg'd. The conteſt is only, " which is " *right:* — which the *un-affected* carriage, and *juſt* " demeanour? and which the *affected* and *falſe?*"

Scarce is there any one, who pretends not to know and to decide what is *well-bred* and *handſome*. There are few ſo affectedly clowniſh, as abſolutely to diſown *good-breeding*, and renounce the notion of A BEAUTY in *outward manners* and *deportment*. With ſuch as theſe, wherever they ſhou'd be found, I muſt confeſs, I cou'd ſcarce be tempted to beſtow the leaſt pains or labour towards convincing 'em of a *beauty* in *inward ſentiments* and *principles*.

WHOEVER has any impreſſion of what we call *gentility* or *politeneſs*, is already ſo acquainted with the DECORUM, and GRACE of things, that he will readily confeſs a pleaſure and enjoyment in the very *ſurvey* and *contemplation* of this kind. Now if in the way of polite pleaſure, *the ſtudy* and *love of* BEAUTY be eſſential; *the ſtudy* and *love of* SYMMETRY and ORDER, on which *beauty* depends, muſt alſo be eſſential, in the ſame reſpect.

'TIS impoſſible we can advance the leaſt in any *reliſh* or *taſte* of outward ſymmetry and order; without acknowledging that the proportionate and regular ſtate, is the truly *proſperous* and natural in every ſubject. The ſame features which make deformity, create incommodiouſneſs and diſeaſe. And the ſame ſhapes and proportions which make beauty, afford advantage, by adapting to activity and uſe. Even in the imitative or *deſigning* arts (to which our author ſo often refers) the *truth* or *beauty* of every figure or ſtatue is meaſur'd from the perfection of nature, in her juſt adapting of every limb and proportion to the activity, ſtrength, dexterity, life and vigour of the particular ſpecies or animal *deſign'd*.

Misc. 3. THUS *beauty* and * *truth* are plainly join'd with the notion of *utility* and *convenience*, even in the apprehenſion of every ingenious artiſt, the † *architect*, the *ſtatuary*, or the *painter*. 'Tis the ſame in the *phyſician's* way. Natural *health* is the juſt proportion, *truth*, and regular courſe of things, in a conſtitution. 'Tis *the inward beauty of the* BODY. And when the harmony and juſt *meaſures* of the riſing pulſes, the circulating humours, and the moving airs or ſpirits are diſturb'd or loſt, *deformity* enters, and with it, *calamity* and *ruin*.

SHOU'D not this (one wou'd imagine) be ſtill the ſame caſe, and hold equally as to the MIND? Is there nothing *there* which tends to diſturbance and diſſolution? Is there no natural tenour, tone or order of the paſſions or affections? No *beauty*, or *deformity* in this *moral* kind? or allowing that there really is; muſt it not, of conſequence, in the ſame manner, imply *health* or *ſickline ſs*, *proſperity* or *diſaſter*? Will it not be found in this reſpect, above all, "That "what is ‡ BEAUTIFUL is *harmonious* and *propor-*

* VOL. I. *p.* 96, &c.

† *In* GRÆCIS *operibus, nemo ſub mutulo denticules conſtituit*, &c. *Quod ergo ſupra cantherios & templa in* veritate *debet eſſe collocatum, id in imaginibus, ſi infrà conſtitutum fuerit*, mendoſam *habebit operis rationem. Etiamque* ANTIQUI *non probaverunt, neque inſtituerunt*, &c. *Ita quod non poteſt in* veritate *fieri, id non putaverunt in imaginibus factum, poſſe* certam *rationem habere. Omnia enim* certa proprietate, *& à* veris NATURÆ *deductis* moribus, *traduxerunt in operum perfectiones: & ea probaverunt quorum explicationes in* diſputationibus *rationem poſſunt habere* VERITATIS. *Itaque ex eis originibus* ſymmetrias & proportiones *uniuſcujuſque generis conſtitutas reliquerunt.* VITRUVIUS, *lib.* 4. *c.* 2. whoſe commentator PHILANDER may be alſo read on this place. See above, VOL. I. *p.* 141, 226, &c. 229, 235, &c. And below, *p.* 176, 177.

‡ This is the HONESTUM, the PULCHRUM, τὸ Καλὸν, on which our author lays the ſtreſs of VIRTUE, and the

" *tionable;* what is harmonious and proportionable, Ch. 2.
" is TRUE; and what is at once both *beautiful* and
" *true*, is, of conſequence, *agreeable* and GOOD?"

merits of this cauſe; as well in his other treatiſes, as in this of *ſoliloquy* here commented. This *beauty* the ROMAN *Orator*, in his rhetorical way, and in the majeſty of ſtile, cou'd expreſs no otherways than as *A myſtery*. " HONESTUM *igitur id intelligimus, quod tale eſt, ut, detractâ* " *omni utilitate, ſine ullis praemiis fructibuſve, per ſe ipſum* " *poſſit jure laudari. Quod quale ſit, non tam definitione* " *quâ ſum uſus intelligi poteſt (quanquam aliquantum poteſt)* " *quam* COMMUNI *omnium* JUDICIO, *& optimi cujuſque* " *ſtudiis, atque factis; qui permulta ob eam unam cauſam* " *faciunt, quia decet, quia rectum, quia honeſtum eſt; etſi* " *nullam conſecuturum emolumentum vident.*" Our author, on the other ſide, having little of the *Orator*, and leſs of the conſtraint of formality belonging to ſome graver *characters*, can be more familiar on this occaſion: and accordingly deſcending, without the leaſt ſcruple, into whatever ſtile, or humour; he refuſes to make the leaſt difficulty or *myſtery* of this matter. He pretends, on this head, to claim the aſſent not only of *orators*, *poets*, and the higher *virtuoſi*, but even of the *beaux* themſelves, and ſuch as go no farther than the dancing-maſter to ſeek for *grace* and *beauty*. He pretends, we ſee, to fetch this *natural idea* from as familiar amuſements as dreſs, equipage, the tiring-room, or toy-ſhop. And thus in his proper manner of SOLILOQUY, or *Self-diſcourſe*, we may imagine him running on: beginning perhaps with ſome particular *ſcheme* or fancy'd *ſcale* of BEAUTY, which, according to his philoſophy, he ſtrives to erect; by diſtinguiſhing, ſorting, and dividing into things *animate*, *in-animate*, and *mixt*: as thus:

In the IN-ANIMATE; beginning from thoſe *regular* figures and *ſymmetrys* with which children are delighted; and proceeding gradually to the proportions of *architecture* and the other *arts*. —— The ſame in reſpect of *ſounds* and MUSICK. From beautiful ſtones, rocks, *minerals*; to *vegetables*, woods, aggregate parts of the world, ſeas, ri-

Misc. 3. WHERE then is this BEAUTY or *harmony* to be found? how is this SYMMETRY to be discover'd and apply'd? Is it any other *art* than that of PHILO-

vers, mountains, vales.——The *globe*.——Celestial bodys, and their order. The higher *architecture* of nature.——NATURE her-self, consider'd as *inanimate* and *passive*.

In the ANIMATE; from *animals;* and their several kinds, tempers, sagacitys, to *men*.—— And from single *persons* of men, their private *characters*, understandings, *genius's*, dispositions, manners; to publick societys, *communitys* or *commonwealths*.—— From flocks, herds, and other natural *assemblages* or *groups* of living creatures, to human intelligencys and correspondencys, or whatever is higher in the kind. The correspondence, union, and harmony of NATURE her-self, consider'd as *animate* and intelligent.

In the MIXT; as in a *single person* (a body and a mind) the union and harmony of this kind, which constitutes the real *person:* and the friendship, love, or whatever other affection is form'd on such an object. A *houshold*, a *city*, or *nation*, with certain lands, buildings, and other appendices, or local ornaments, which jointly form that agreeable idea of *home*, *family*, *country*. ———

" And what of this?" (says an airy spark, no friend to meditation or deep thought) " What means this *cata-*
" *logue*, or *scale*, as you are pleas'd to call it? Only,
" Sir, to satisfy my-self, that I am not alone, or single
" in a certain fancy I have of a thing call'd BEAUTY;
" that I have almost the whole world for my companions;
" and that each of us *admirers* and earnest *pursuers* of
" BEAUTY (such as in a manner we *all* are) if peradven-
" ture we take not a certain sagacity along with us, we
" must err widely, range extravagantly, and run ever up
" on a false scent. We may (in the sportsman's phrase)
" *have many hares afoot*, but shall stick to no real *game*,
" nor be fortunate in *any capture* which may content us.
" See with what ardour and vehemence, the young man
" neglecting his proper race and fellow-creatures, and for-
" getting what is *decent*, *handsom*, or *becoming* in human

SOPHY, or *the ſtudy of inward numbers and proportions*, which can exhibit this in life? If no other; who, then, can poſſibly have a TASTE of this kind, Ch. 2.

" affairs, purſues theſe SPECIES in thoſe common objects " of his affection, a *horſe*, a *hound*, a *hawk!* —— What " doting on theſe *beautys!* —— What admiration of the " *kind* it-ſelf! And of the particular *animal*, what care, " and in a manner idolatry and conſecration; when the " beaſt belov'd is (as often happens) even ſet apart from " uſe, and only kept to gaze on, and feed the enamour'd " fancy with the higheſt delight! —— See! in another " youth not ſo forgetful of *human kind*, but remembring " it ſtill in a wrong way! a Φιλόκαλος of another ſort, a " CHÆREA. *Quam elegans formarum ſpectator!* —— See! " as to other *beautys*, where there is no poſſeſſion, no en- " joyment or reward, but barely ſeeing and admiring: " as in the *virtuoſo*-paſſion, the love of *painting*, and the " *deſigning* arts of every kind, ſo often obſerv'd.—— How " fares it with our *princely genius*, our *grandee* who aſſem- " bles all theſe *beautys*, and within the bounds of his " ſumptuous palace incloſes all theſe graces of a thouſand " kinds? —— What pains! ſtudy! ſcience! —— Behold the " diſpoſition and order of theſe finer ſorts of apartments, " gardens, *villa's!* —— The kind of harmony to the eye, " from the various ſhapes and colours agreeably mixt, " and rang'd in lines, intercroſſing without confuſion, " and fortunately co-incident. —— A *parterre*, cypreſs's, " groves, wilderneſſes.——Statues, here and there, of *vir-* " *tue*, *fortitude*, *temperance*. —— *Hero's*-buſts, *philoſophers-* " heads; with ſutable mottos and inſcriptions.—— Solemn " repreſentations of things deeply natural. —*Caves*, *grot-* " *to's*, *rocks*.—— *Urns* and *obelisks* in retir'd places, and diſ- " poſ'd at proper diſtances and points of ſight: with all " thoſe ſymmetrys which ſilently expreſs a reigning *order*, " *place*, *harmony*, and *beauty!* ——— But what is there an- " ſwerable to this, in the MINDS of the *poſſeſſors?* —— " What *poſſeſſion* or *propriety* is theirs? What *conſtancy* or " *ſecurity* of enjoyment? What *peace*, what *harmony* " WITHIN?" ——— Thus our MONOLOGIST, or *ſelf-*

Misc. 3. without being beholden to PHILOSOPHY? Who can admire the *outward* beautys, and not recur instantly

discoursing author, in his usual strain; when incited to the search of BEAUTY and DECORUM, by vulgar admiration, and the universal acknowledgment of the SPECIES in *outward* things, and in the *meaner* and *subordinate* subjects. By this inferiour *species*, it seems, our strict inspector disdains to be allur'd: and refusing to be captivated by any thing less than the *superiour*, *original*, and *genuine* kind; he walks at leisure, without emotion, in deep philosophical reserve, thro all these pompous scenes; passes unconcernedly by those court-pageants, the illustrious and much-envy'd potentates of the place; overlooks *the rich*, *the great*, and even *the fair*: feeling no other astonishment than what is accidentally rais'd in him, by the view of these impostures, and of this specious *snare*. For here he observes those gentlemen chiefly to be caught and fastest held, who are the highest ridiculers of such reflections as his own, and who in the very height of this ridicule prove themselves the impotent contemners of a SPECIES, which, whether they will or no, they ardently pursue: some, in *a face*, and certain regular lines, or features: others in *a palace and apartments*: others in an *equipage* and *dress*. — "O "EFFEMINACY! EFFEMINACY! Who would imagine "this cou'd be the *vice* of such as appear no inconsiderable "men?—But *person* is a subject of flattery which reaches "beyond the bloom of youth. The experienc'd senator "and aged general, can in our days, dispense with a *toilet*, and take his outward form into a very extraordinary adjustment and regulation. ——— All *embellishments* "are affected, besides the true. And thus, led by example, whilst we run in search of *elegancy* and *neatness*; "pursuing BEAUTY; and adding, as we imagine, more "lustre and value to our own *person*; we grow, in our real *character* and truer SELF, *deform'd* and *monstrous*, *servile* and *abject*; stooping to the lowest terms of courtship; and sacrificing all internal proportion, all *intrinsick* "and *real* BEAUTY and WORTH, for the sake of things "which carry scarce a shadow of the kind." *Supra*, VOL. II. *p.* 256, &c. and VOL. I. *p.* 93, &c. and *p.* 227.

to the *inward*, which are the moſt real and eſſential, the moſt naturally affecting, and of the higheſt pleaſure, as well as profit and advantage? Ch. 2.

IN ſo ſhort a compaſs does that learning and knowledg lie, on which *manners* and *life* depend. 'Tis *we ourſelves* create and form our TASTE. If we reſolve to have it *juſt*; 'tis in our power. We may eſteem and value, approve and diſapprove, as we wou'd wiſh. For who wou'd not rejoice to be always equal and conſonant to himſelf, and have conſtantly that opinion of things which is natural and proportionable? But who dares ſearch OPINION to the bottom, or call in queſtion his *early* and *prepoſſeſſing* TASTE? Who is ſo juſt to himſelf, as to recal his FANCY from the power of *faſhion* and *education*, to that of REASON? Cou'd we, however, be thus courageous; we ſhou'd ſoon ſettle in ourſelves ſuch an *opinion* of GOOD as wou'd ſecure to us an *invariable*, *agreeable*, and *juſt* TASTE in life and manners.

THUS HAVE I endeavour'd to tread in my *author's* ſteps, and prepare the reader for the ſerious and downright philoſophy, which even in this * laſt commented treatiſe, our author keeps ſtill as a myſtery, and dares not formally profeſs. His pretence has been to *adviſe authors*, and poliſh *ſtiles*; but his aim has been to correct *manners*, and regulate *lives*. He has affected SOLILOQUY, as pretending only to cenſure himſelf; but he has taken occaſion to bring others into his company, and make bold with *perſonages* and *characters* of no inferior rank. He has given ſcope enough to raillery and humour; and has intrench'd very largely on the province of us *miſcellanarian* writers. But the reader is † now about to ſee him in a new aſpect, "a formal and profeſs'd "*philoſopher*, a *ſyſtem*-writer, a *dogmatiſt*, and *ex*-"*pounder*."—— *Habes confitentem reum.*

* *Viz.* Treatiſe III. (ADVICE to an author) VOL. I.
† *Viz.* In treatiſe IV. (The INQUIRY, &c.) VOL. II.

Misc. 4. So to his PHILOSOPHY I commit him. Tho, according as my genius and preſent diſpoſition will permit, I intend ſtill to accompany him at a diſtance, keep him in ſight, and convoy him, the beſt I am able, thro the dangerous ſeas he is about to paſs.

MISCELLANY IV.

CHAP. I.

Connexion and union of the ſubject-treatiſes.— PHILOSOPHY *in form.* — *Metaphyſicks.* — EGO-*ity. Identity.* — *Moral Footing.* — *Proof and diſcipline of the* fancys. — *Settlement of* OPINION. — *Anatomy of* the mind. — *A fable.*

WE have already, in the beginning of our preceeding *miſcellany*, taken notice of our author's plan, and the connection and dependency of his * *joint-tracts*, comprehended in two preceeding volumes. We are now, in our commentator-capacity, arriv'd at length to his *ſecond* volume, to which the three pieces of his *firſt* appear preparatory. That they were really ſo deſign'd, the *advertiſement* to the firſt edition of his *Soliloquy* is a ſufficient proof. He took occaſion there, in a line or two, under the name of his *printer*, or (as he otherwiſe calls him) his *amanuenſis*, to prepare us for a *more elaborate* and methodical piece which was to follow. We have the ſyſtem now before us. Nor need we wonder, ſuch as it is, that it came ſo hardly into the world, and that our author has been deliver'd of it with ſo much difficulty, and after ſo long

* Above, *p.* 94. And below, 193, 194, &c.

a time. His *amanuenſis* and he, were not, it ſeems, heretofore upon ſuch good terms of correſpondence. Otherwiſe ſuch an unſhapen *fœtus*, or falſe birth, as that of which our author in his * title-page complains, had not formerly appear'd abroad. Nor had it ever riſen again in its more decent form, but for the accidental publication of our author's firſt † letter, which, by a neceſſary train of conſequences, occaſion'd the revival of this abortive piece, and gave uſherance to its companions. Ch. 1.

IT will appear therefore in this *joint*-edition of our author's *five treatiſes*, that the *three* former are preparatory to the *fourth*, on which we are now enter'd; and the *fifth* (with which he concludes) a a kind of *apology* for this reviv'd treatiſe concerning *virtue* and *religion*.

AS for his APOLOGY (particularly in what relates to *reveal'd religion*, and a *world to come*) I commit the reader to the diſputant divines, and gentlemen, whom our author has introduc'd in that concluding piece of *dialogue*-writing, or *rhapſodical philoſophy*. Mean while, we have here no other part left us, than to enter into the *dry* PHILOSOPHY, and *rigid manner* of our author; without any *excurſions* into various literature; without help from the *comick* or *tragick* MUSE, or from the flowers of *poetry* or *rhetorick*.

SUCH is our preſent pattern, and ſtrict *moral taſk*; which our more humorous reader foreknowing, may immediately, if he pleaſes, turn over; ſkipping (as is uſual in many grave works) a chapter or two, as he proceeds. We ſhall, to make amends, endeavour afterwards, in our following MISCELLANY, to entertain him again with more chearful fare, and afford him a *deſſert*, to rectify his palat, and leave his mouth at laſt in good reliſh.

To the *patient* and *grave* READER, therefore, who,

* *Viz.* To the INQUIRY (Treatiſe IV.) VOL. II.

† *Viz.* Letter of Enthuſiaſm, VOL. I.

Miſc. 4. in order *to moralize*, can afford to retire into his cloſet, as to ſome religious or devout exerciſe, we preſume thus to offer a few reflections, in the ſupport of our author's profound INQUIRY. And accordingly, we are to imagine our author ſpeaking, as follows.

HOW LITTLE regard ſoever may be ſhewn to that *moral ſpeculation* or INQUIRY, which we call the *ſtudy of our ſelves;* it muſt, in ſtrictneſs, be yielded, that all knowledg whatſoever depends upon this *previous-one:* "And that we can in reality "be aſſur'd of nothing, till we are firſt aſſur'd of "what *we are* OUR-SELVES." For by this alone we can know what *certainty* and *aſſurance* is.

THAT there is *ſomething* undoubtedly which *thinks*, our very doubt it-ſelf and ſcrupulous thought evinces. But in *what ſubject* that thought reſides, and how *that* ſubject is continued *one and the ſame*, ſo as to anſwer conſtantly to the ſuppos'd train of thoughts or reflections which ſeem to run ſo harmoniouſly thro a long courſe of life, with the ſame relation ſtill to one *ſingle* and *ſelf-ſame* PERSON; this is not a matter ſo eaſily or haſtily decided, by thoſe who are nice ſelf-examiners, or ſearchers after *truth* and *certainty*.

'TWILL not, in this reſpect, be ſufficient for us to uſe the ſeeming *logick* of a famous * modern, and ſay, "*We think:* therefore *we are*." Which is a notably invented ſaying, after the model of that like philoſophical propoſition; that "*What is, is.*"—Miraculouſly argu'd! "If *I am, I am;*"—— Nothing more certain! For the EGO or I, being eſtabliſh'd in the firſt part of the propoſition, the *Ergo*, no doubt, muſt hold it good in the latter. But the queſtion is, "What conſtitutes the WE or I?" And, "Whether the I of this inſtant, be the ſame "with that of any inſtant preceeding, or to come."

* Monſieur DES CARTES.

For we have nothing but *memory* to warrant us: And memory may be falſe. We may believe we have thought and reflected thus or thus: but we may be miſtaken. We may be conſcious of that, as *truth*; which perhaps was no more than *dream*: and we may be conſcious of that as a *paſt* dream, which perhaps was never before ſo much as dreamt of.

THIS is what *metaphyſicians* mean, when they ſay, "That *identity* can be prov'd only by *conſci-* "*ouſneſs*; but that conſciouſneſs withal, may be as "well falſe as real, in reſpect of what is paſt." So that the ſame ſucceſſional *We* or *I* muſt remain ſtill, on this account, undecided.

TO the force of this reaſoning I confeſs I muſt ſo far ſubmit, as to declare that for my own part, I take my being *upon truſt*. Let others philoſophize as they are able: I ſhall admire their ſtrength, when, upon this topick, they have refuted what able *metaphyſicians* object, and PYRRHONISTS plead in their own behalf.

MEAN while, there is no impediment, hindrance, or ſuſpenſion of *action*, on account of theſe wonderfully refin'd *ſpeculations*. Argument and debate go on ſtill. Conduct is ſettled. Rules and meaſures are given out, and receiv'd. Nor do we ſcruple to act as reſolutely upon the mere ſuppoſition that *we are*, as if we had effectually prov'd it a thouſand times, to the full ſatisfaction of our *metaphyſical* or *Pyrrhonean* antagoniſt.

THIS to me appears ſufficient ground for a *moraliſt*. Nor do I aſk more, when I undertake to prove the reality of VIRTUE and MORALS.

IF it be certain that I AM; 'tis certain and demonſtrable WHO and WHAT *I ought to be*, even on my own account, and for the ſake of my own private happineſs and ſucceſs. For thus I take the liberty to proceed.

THE *affections*, of which I am conſcious, are either GRIEF, or JOY; DESIRE, or AVERSION. For whatever mere *ſenſation* I may experience; if it a-

Misc. 4. mounts to neither of these, 'tis indifferent, and no way affects me.

THAT which causes *joy* and *satisfaction* when present, causes *grief* and *disturbance* when absent: and that which causes *grief* and *disturbance* when present, does, when absent, by the same necessity occasion *joy* and *satisfaction*.

THUS LOVE (which implys *desire*, with *hope* of good) must afford occasion to *grief* and *disturbance*, when it acquires not what it earnestly seeks. And HATRED (which implys *aversion*, and *fear* of ill) must, in the same manner, occasion *grief* and *calamity*, when that which it earnestly shun'd, or wou'd have escap'd, remains present, or is altogether unavoidable.

THAT which being *present* can never leave the mind at rest, but must of necessity cause *aversion*, is its ILL. But that which can be sustain'd without any *necessary abhorrence, or aversion*, is not its ILL; but remains *indifferent* in its own nature; the ILL being in the affection only, which wants redress.

IN the same manner, that which being *absent*, can never leave the mind at rest, or without *disturbance* and *regret*, is of necessity its GOOD. But that which can be *absent*, without any *present or future disturbance to the mind*, is not its GOOD, but remains *indifferent* in its own nature. From whence it must follow, that the affection towards it, *as suppos'd* GOOD, is an *ill* affection, and creative only of *disturbance* and *disease*. So that the AFFECTIONS of *love* and *hatred*, *liking* and *dislike*, on which the happiness or prosperity of the person so much depends, being influenc'd and govern'd by OPINION; the highest *good* or *happiness* must depend on *right opinion*, and the highest misery be deriv'd from *wrong*.

To explain this, I consider, for instance, the fancy or imagination I have of *death*, according as I find this subject naturally passing in my mind. To this *fancy*, perhaps, I find united an OPINION or

APPREHENSION of *evil* and *calamity*. Now the more my *apprehenſion* of this evil increaſes; the greater, I find, my *diſturbance* proves, not only at the approach of the ſuppos'd evil, but at the very diſtant thought of it. Beſides that, the *thought* itſelf will of neceſſity ſo much the oftner recur, as the *averſion* or *fear* is violent, and increaſing. Ch. 1.

FROM this ſuppos'd evil I muſt, however, fly with ſo much the more earneſtneſs, as the OPINION of the *evil* increaſes. Now if the increaſe of the *averſion* can be no cauſe of the decreaſe or diminution of the *evil it-ſelf*, but rather the contrary; then the increaſe of the *averſion* muſt neceſſarily prove *the increaſe of diſappointment and diſturbance*. And ſo on the other hand, the *diminution* or *decreaſe* of the averſion (if this may any way be effected) muſt of neceſſity prove the *diminution of inward diſturbance*, and the better *eſtabliſhment of inward quiet and ſatisfaction*.

AGAIN, I conſider with my-ſelf, that I have the * *imagination* of ſomething BEAUTIFUL, GREAT, and BECOMING in things. This *imagination* I apply perhaps to ſuch ſubjects as *plate*, *jewels*, *apartments*, *coronets*, *patents of honour*, *titles*, or *precedencys*. I muſt therefore naturally ſeek theſe, not as mere conveniencys, means, or helps in life (for as ſuch my paſſion cou'd not be ſo exceſſive towards 'em) but as EXCELLENT in themſelves, neceſſarily attractive of my *admiration*, and directly and immediately cauſing my happineſs, and giving me ſatisfaction. Now if the PASSION rais'd on this *opinion*

* Of the neceſſary being and prevalency of ſome ſuch IMAGINATION or SENSE (natural and common to all men, irreſiſtible, of original growth in the mind, the guide of our affections, and the ground of our *admiration*, *contempt*, *ſhame*, *honour*, *diſdain*, and other natural and unavoidable impreſſions) ſee VOL. I. *p.* 93, 94, 226, 227. VOL. II. *p.* 20, 21, 256, 272, 273, 278, 279. And above, *p.* 24, 5, 6, &c. 125, 6, 7, 8. in the notes.

Misc. 4. (call it *avarice*, *pride*, *vanity*, or *ambition*) be indeed incapable of any real satisfaction, even under the most successful course of fortune; and then too, attended with perpetual fears of disappointment and loss; how can the mind be other than miserable, when possess'd by it? But if instead of forming thus *the opinion of* GOOD: if instead of placing WORTH or EXCELLENCE in these *outward* subjects, we place it, where it is truest, in the *affections* or *sentiments*, in the *governing part* and *inward character*; we have then the full enjoyment of it within our power: the *imagination* or *opinion* remains steddy and irreversible: and the *love*, *desire* and *appetite* is answer'd; without apprehension of loss or disappointment.

HERE therefore arises work and employment for us *within*. "To regulate FANCY, and rectify ‡ OPINION, on which all depends." For if our *loves*, *desires*, *hatreds*, and *aversions* are left to themselves; we are necessarily expos'd to endless vexation and calamity: but if these are found capable of amendment, or in any measure flexible or variable by *opinion*; we ought, methinks, to make trial, at least, how far we might by this means acquire felicity and content.

ACCORDINGLY, if we find it evident, on one hand, that by indulging any wrong appetite (as either *debauch*, *malice*, or *revenge*) the opinion of the *false good* increases; and the appetite, which is a *real ill*, grows so much the stronger: we may be as

‡ Ὅτι πάντα ἡ ὑπόληψις· καὶ αὐτὴ ἐπὶ σοί. Ἆρον οὖν ὅτε θέλεις τὴν ὑπόληψιν, καὶ ὥσπερ κάμψαντι τὴν ἄκραν Γαλήνη, σταθαρὰ πάντα καὶ κόλπος ἀκύμων. M. Ἀντ. βιβ. ιβ'.

Οἷόν ἐστιν ἡ λεκάνη τοῦ ὕδατος, τοιοῦτον ἡ ψυχή. Οἷον ἡ αὐγὴ ἡ προσπίπτουσα τῷ ὕδατι, τοιοῦτον αἱ φαντασίαι. Ὅταν οὖν τὸ ὕδωρ κινηθῇ, δοκεῖ μὲν καὶ ἡ αὐγὴ κινεῖσθαι· οὐ μὲν τοι κινεῖται· καὶ ὅταν τοίνυν σκοτωθῇ τίς, οὐχ αἱ τέχναι καὶ αἱ ἀρεταὶ συγχέονται, ἀλλὰ τὸ πνεῦμα ἐφ' οὗ εἰσι· καταστάντος δὲ, καθίσταται κἀκεῖνα. Αρρ. βιβ. γ'. κεφ. γ'.

See VOL. I. *p.* 126, &c. 199, 200, 218, &c. And VOL. II. *p.* 283.

fully assur'd, on the other hand, that by restraining this affection, and nourishing a contrary sort in opposition to it; we cannot fail to diminish what is *ill*, and increase what is properly our *happiness* and *good*. Ch. 1.

ON this account, a man may reasonably conclude, "That it becomes him, by working upon his own "mind, to withdraw the *fancy* or *opinion* of GOOD "or ILL from that to which justly and by necessity "it is not join'd; and apply it, with the strongest "resolution, to that with which it naturally agrees." For if the *fancy* or *opinion* of good be join'd to what is not durable, nor in my power either to acquire or to retain; the more such an *opinion* prevails, the more I must be subject to disappointment and distress. But if there be that to which, whenever I apply the *opinion* or *fancy* of *good*, I find the *fancy* more consistent, and the *good* more durable, solid, and within my power and command; then the more such an opinion prevails in me, the more satisfaction and happiness I must experience.

Now if I join the *opinion of good* to the possessions of the MIND; if it be in the *affections* themselves that I place my highest joy, and in those objects, whatever they are, of *inward* worth and beauty (such as *honesty*, *faith*, *integrity*, *friendship*, *honour*) 'tis evident I can never possibly, in this respect, rejoice amiss, or indulge my-self too far in the enjoyment. The greater my indulgence is, the less I have reason to fear either reverse or disappointment.

THIS, I know, is far contrary in another *regimen* of life. The tutorage of FANCY and PLEASURE, and the easy philosophy of taking that for good which * *pleases me*, or which *I fancy merely*, will, a time, give me uneasiness sufficient. 'Tis plain, from what has been debated, That the less *fanciful* I am, in what relates to my content and happiness, the more powerful and absolute I must be, in self-

* VOL. I. *p.* 208. VOL. II. *p.* 148.

Misc. 4. enjoyment and the poſſeſſion of my good. And ſince 'tis *fancy* merely, which gives the force of good, or power of paſſing as ſuch, to things of chance and outward dependency; 'tis evident, that the more I take from *fancy* in this reſpect, the more I confer upon *myſelf*. As I am leſs led or betray'd by *fancy* to an eſteem of what depends on *others*; I am the more fix'd in the eſteem of what depends on *myſelf* alone. And if I have once gain'd the *taſte* of * LIBERTY, I ſhall eaſily underſtand the force of this reaſoning, and know both my *true* SELF and INTEREST.

THE method therefore requir'd in this my inward œconomy, is, to make thoſe *fancys* themſelves the objects of my averſion which juſtly deſerve it; by being the cauſe of a wrong eſtimation and meaſure of *good* and *ill*, and conſequently the cauſe of my unhappineſs and diſturbance.

ACCORDINGLY (as the learned maſters in this ſcience adviſe) we are to begin rather ‡ by the *averſe*,

* VOL. II. *p.* 280. And below, *p.* 208. &c.

‡ Ἄρον οὖν τὴν ἔκκλισιν ἀπὸ πάντων τῶν ὐκ ἐφ' ἡμῖν, καὶ μετάθες ἐπὶ τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν. Ἐπίχ. κεφ. ζ'.

Ὄρεξιν ἆραί σε δεῖ παντελῶς, ἔκκλισιν ἐπὶ μόνα μεταθῆναι τὰ προαιρετικά. Ἀρρ. βιβ. Γ. κεφ. κβ.

This ſubdu'd or moderated *admiration* or *zeal* in the higheſt ſubjects of *virtue* and *divinity*, the philoſopher calls Σύμμετρον καὶ καθισαμένην τὴν Ὄρεξιν; the contrary diſpoſition, τὸ ἄλογον καὶ ὡρικόν. Βιβ. γ'. κεφ. κς. The reaſon why this over-forward ardour and purſuit of high ſubjects runs naturally into enthuſiaſm and diſorder, is ſhewn in what ſucceeds the firſt of the paſſages here cited; viz. Τῶν δ' ἐφ' ἡμῖν, ὅσον ὁρίσεσθαι καλὸν ἄν, ὑδὲν ὑδέπω σοι πάρεστι. And hence the repeated injunction, Ἀπόσχου ποτὲ παντάπασιν ὀρέξεως, ἵνα ποτὲ καὶ εὐλόγως ὀρεχθῇς· εἰ δ' εὐλόγως ὅταν ἔχῃς τι ἐν ζεαυτῷ ἀγαθὸν εὖ ὀρεχθήσῃ. Βιβ. γ. κεφ. [illegible] To this HORACE, in one of his lateſt epiſtles of the deeply philoſophical kind, alludes.

Inſani ſapiens nomen ferat, aequus iniqui,
Ultra quam ſatis eſt virtutem ſi petat ipſam.

Epiſt. 6. lib. 1.

than by the *prone* and *forward* diſpoſition. We are to work rather by the weaning than the ingaging paſſions: ſince if we give way chiefly to inclination, by loving, applauding and admiring what is *great* and *good*, we may poſſibly, it ſeems, in ſome high objects of that kind, be ſo amus'd and extaſy'd, as to loſe our-ſelves, and miſs our proper mark, for want of a ſteddy and ſettled aim. But being more ſure and infallible in what relates to our *ill*, we ſhou'd begin, they tell us, by applying our averſion, on that ſide, and raiſing our indignation againſt thoſe meanneſſes of opinion, and ſentiment, which are the cauſes of our ſubjection, and perplexity. Ch. 1.

THUS the COVETOUS FANCY, if conſidered as the cauſe of miſery (and conſequently deteſted as a real ill) muſt of neceſſity abate: and the AMBITIOUS FANCY, if oppos'd in the ſame manner, with reſolution, by better thought, muſt reſign it-ſelf, and leave the mind free, and diſincumber'd in the purſuit of its better objects.

And in the beginning of the epiſtle,

Nil admirari prope res eſt una, Numici,
Solaque quae poſſet facere & ſervare beatum. Ibid.

For tho theſe firſt lines (as many other of HORACE's on the ſubject of philoſophy) have the air of the EPICUREAN *diſcipline* and LUCRETIAN *ſtile;* yet, by the whole taken together, it appears evidently on what ſyſtem of antient philoſophy this epiſtle was form'd. Nor was this prohibition of the *wondering* or *admiring* habit, in early ſtudents peculiar to *one* kind of philoſophy alone. It was common to many; however the reaſon and account of it might differ, in one ſect from the other. The PYTHAGOREANS ſufficiently check'd their TYRO's, by ſilencing them ſo long on their firſt courtſhip to *philoſophy*. And tho *admiration*, in the Peripatetick ſenſe, as above-mention'd, may by juſtly call'd the inclining principle or firſt motion to PHILOSOPHY; yet this miſtreſs, when once eſpous'd, teaches us *to admire*, after a different manner from what we did before. See above, *p.* 29. And VOL. I. *p.* 28.

Misc. 4. NOR is the caſe different in the paſſion of COWARDICE, or FEAR OF DEATH. For if we leave this paſſion to *it ſelf* (or to certain *tutors* to manage for us) it may lead us to the moſt anxious and tormenting ſtate of life. But if it be oppos'd by ſounder opinion, and a juſt eſtimation of things, it muſt diminiſh of courſe: and the natural reſult of ſuch a practice muſt be, the reſcue of the mind from numberleſs fears, and miſerys of other kinds.

THUS at laſt a MIND, by knowing *it-ſelf*, and its own proper powers and virtues, becomes *free*, and independent. It ſees its hindrances and obſtructions, and finds they are wholly from *it-ſelf*, and from *opinions wrong-conceiv'd*. The more it conquers in this reſpect (be it in the leaſt particular) the more it is its own maſter, feels its own *natural* LIBERTY, and congratulates with it-ſelf on its own *advancement* and *proſperity*.

WHETHER ſome who are call'd *philoſophers* have ſo apply'd their meditations, as to underſtand any thing of this language, I know not. But well I am aſſur'd that many an *honeſt* and *free-hearted fellow*, among the *vulgar rank* of *people*, has naturally ſome kind of feeling or apprehenſion of this ſelf-enjoyment; when refuſing to act for lucre or outward profit, the thing which from his ſoul he abhors, and thinks below him: he goes on, with harder labour, but more content, in his direct plain path. He is ſecure *within*; free of what the world calls *policy*, or deſign; and ſings (according to the old *ballad*)

My mind to me a kingdom is, &c.

Which in *Latin* we may tranſlate,

* ——————— *Et mea*
Virtute me involvo, probamque
Pauperiem ſine dote quæro.

* Horat. Od. 29. lib. 3.

BUT I FORGET, it ſeems, that I am now ſpeaking in the perſon of our *grave* INQUIRER. I ſhou'd conſider I have no right to vary from the pattern he has ſet; and that whilſt I accompany him in this particular treatiſe, I ought not to make the leaſt eſcape out of the high road of demonſtration, into the diverting paths of *poetry*, or *humour*. Ch. 1.

As grave however as MORALS are preſum'd *in their own nature*, I look upon it as an eſſential matter in their delivery, to take now and then the natural air of *pleaſantry*. The firſt MORALS which were ever deliver'd in the world, were in *parables*, *tales*, or *fables*. And the latter and moſt conſummate diſtributers of morals, in the very politeſt times, were great *tale-tellers* and retainers to honeſt ÆSOP.

AFTER all the regular *demonſtrations* and *deductions* of our grave author, I dare ſay 'twou'd be a high relief and ſatisfaction to his reader, to hear an *apologue*, or *fable*, well told, and with ſuch humour as to need no ſententious *moral* at the end, to make the application.

As an experiment in this caſe, let us at this inſtant imagine our grave *inquirer* taking pains to ſhew us, at full length, the unnatural and unhappy excurſions, rovings, or expeditions of our ungovern'd FANCYS and OPINIONS over a world of *riches*, *honours*, and other ebbing and flowing goods. He performs this, we will ſuppoſe, with great ſagacity, to the full meaſure and ſcope of our attention. Mean while, as full or ſatiated as we might find our-ſelves of ſerious and ſolid demonſtration, 'tis odds but we might find vacancy ſtill ſufficient to receive inſtruction by another method. And I dare anſwer for ſucceſs, ſhou'd a merrier *moraliſt* of the ÆSOPEAN-*ſchool* preſent himſelf; and, hearing of this *chace* deſcrib'd by our *philoſopher*, beg leave to repreſent it to the life, by a homely *cur* or two, of his maſter's ordinary breed.

Misc. 4. "Two of this race (he wou'd tell us) having
"been daintily bred, and in high thoughts of what
"they call'd *pleasure* and *good living*, travel'd once
"in quest of game and raritys, till they came by
"accident to the sea-side. They saw there, at a
"distance from the shore, some floating pieces of
"a wreck, which they took a fancy to believe some
"wonderful rich *dainty*, richer than *ambergreese*,
"or the richest product of the ocean. They cou'd
"prove it, by their appetite and longing, to be no
"less than *quintessence of the main*, *ambrosial sub-*
"*stance*, the *repast of marine deitys*, surpassing all
"which *earth* afforded.—By these rhetorical ar-
"guments, after long reasoning with one another
"in this florid vein, they proceeded from one ex-
"travagance of fancy to another; till they came
"at last to this issue. Being unaccustomed to swim-
"ming, they wou'd not, it seems, in prudence,
"venture so far out of their depth as was necessa-
"ry to reach their imagin'd *prize*: but being stout
"drinkers, they thought with themselves, they
"might compass to drink all which lay in their
"way; even *the* SEA it-self; and that by this me-
"thod they might shortly bring their goods safe to
"dry land. To work therefore they went; and
"drank till they were both *burst*."

FOR my own part, I am fully satisfy'd that there are more *sea-drinkers* than one or two, to be found among the principal personages of mankind: and that if these *dogs* of ours were *silly curs*, many who pass for *wise* in our own race are little wiser; and may properly enough be said to have *the sea to drink*.

'TIS pretty evident that they who live in the highest sphere of human affairs, have a very uncertain view of the thing call'd *happiness* or *good*. It lies out at sea, far distant, in the *offin;* where these gentlemen ken it but very imperfectly: and the means they employ in order to come up with it, are very wide of the matter, and far short of their pro-

pos'd end.—— "First a general acquaintance.—— Ch. 1.
" Visits, levees.——Attendance upon the *great* and
" *little*. —— Popularity. —— A place in parlia-
" ment. —— Then another at court.——Then in-
" trigue, corruption, prostitution.——Then a high-
" er place. —— Then *a title*. —— Then a re-
" move.—— A *new* MINISTER!—— Factions at
" court. —— Ship-wreck of *ministrys*. —— The
" *new*: the *old*. —— Engage with *one*: piece up
" with *t'other*——Bargains; losses; after-games;
" retrievals." —— Is not this, *the sea to drink?*

* *At si divitiæ prudentem reddere possent,*
Si cupidum timidumque minus te; nempe ruberes
Viveret in terris te si quis avarior uno.

But lest I shou'd be tempted to fall into a manner I have been obliged to disclaim in this part of my *miscellaneous* performance; I shall here set a period to this discourse, and renew my attempt of serious reflection and grave thought, by taking up my clew in a fresh chapter.

* HORAT. Epist. ii. lib. 2.

CHAP. II.

Paſſage from terra incognita *to the viſible world.* — *Miſtreſs-ſhip of* NATURE. — *Animal-confederacy, degrees, ſubordination.* — *Maſter-animal* man. *Privileges of his birth.* — *Serious countenance of the author.*

AS heavily as it went with us, in the deep philoſophical part of our preceeding chapter; and as neceſſarily engag'd as we ſtill are to proſecute the ſame ſerious INQUIRY, and *ſearch*, into thoſe dark ſources; 'tis hop'd, that our remaining *philoſophy* may flow in a more eaſy vein; and the ſecond running be found ſomewhat clearer than the firſt. However it be; we may, at leaſt, congratulate with ourſelves for having thus briefly paſs'd over that *metaphyſical* part, to which we have paid ſufficient deference. Nor ſhall we ſcruple to declare our opinion, "That "it is, in a manner, neceſſary for one who wou'd "uſefully *philoſophize*, to have a *knowledg* in this part "of philoſophy ſufficient to ſatisfy him that there is "no *knowledg* or *wiſdom* to be learnt from it." For of this truth nothing beſides experience and ſtudy will be able fully to convince him.

WHEN we are even paſt theſe empty regions and ſhadows of philoſophy; 'twill ſtill perhaps appear an uncomfortable kind of travelling thro thoſe other *inviſible ideal* worlds: ſuch as the ſtudy of *morals*, we ſee, engages us to viſit. Men muſt acquire a very peculiar and ſtrong habit of turning their eye inwards, in order to explore the *interiour regions* and *receſſes* of the MIND, the *hollow caverns* of deep *thought*, the private ſeats of *fancy*, and the *waſtes* and *wilderneſſes* as well as the more fruitful and cultivated *tracts* of this *obſcure climate*.

BUT what can one do? Or how diſpenſe with theſe *darker* diſpenſations and *moon-light* voyages,

when we have to deal with a ſort of *moon-blind* WITS, who tho very acute and able in their kind, may be ſaid to renounce *day-light*, and *extinguiſh*, in a manner, the bright viſible outward world, by allowing us to *know* nothing beſide what we can *prove*, by ſtrict and formal *demonſtration?* Ch. 2.

'TIS therefore to ſatisfy ſuch rigid *inquirers* as theſe, that we have been neceſſitated to proceed by the *inward* way; and that in our preceeding chapter we have built only on ſuch foundations as are taken from our very *perceptions*, *fancys*, *appearances*, *affections* and *opinions* themſelves, without regard to any thing of *an exteriour* WORLD, and even on the ſuppoſition that there is *no ſuch world in being*.

SUCH has been our late dry taſk. No wonder if it carrys, indeed, a meager and raw appearance. It may be look'd on, *in philoſophy*, as worſe than a mere EGYPTIAN *impoſition*. For to make *brick* without *ſtraw* or *ſtubble*, is perhaps an eaſier labour, than to prove MORALS without *a world*, and eſtabliſh *a conduct of life* without the ſuppoſition of *any thing living or extant* beſides our immediate *fancy*, and WORLD *of imagination*.

BUT having finiſh'd this *myſterious* work, we come now to open *day*, and *ſunſhine:* and, as a poet perhaps might expreſs himſelf, we are now ready to quit

> *The dubious labyrinths, and* Pyrrhonean *cells*
> *Of a* Cimmerian *darkneſs.* ——

We are, henceforward, to truſt our eyes, and take for real *the whole creation*, and the *fair forms* which lie before us. We are to believe the anatomy of our own *body*, and in proportionable order, *the ſhapes*, *forms*, *habits*, and *conſtitutions* of other animal-faces. Without demurring on the profound modern hypotheſis of *animal inſenſibility*, we are to believe firmly and reſolutely, "That other creatures have their *ſenſe* and *feeling*, their mere *paſſions* and *affections*, as well as our-ſelves." And in this man-

Misc. 4. ner we proceed accordingly, on our author's ſcheme, "To inquire what is truly *natural* to each crea- "ture: and whether that which is *natural* to each, "and is its *perfection*, be not withal its *happineſs* "or *good*."

To deny there is any thing properly *natural* (after the conceſſions already made) wou'd be undoubtedly very prepoſterous and abſurd. NATURE and the *outward* world being own'd exiſtent, the reſt muſt of neceſſity follow. The *anatomy* of bodys, the *order* of the ſpheres, the *proper mechaniſms* of a thouſand kinds, and the infinite *ends* and ſuitable *means* eſtabliſh'd in the general conſtitution and order of things; all this being once admitted, and allow'd to paſs as certain and unqueſtionable, 'tis as vain afterwards to except againſt the phraſe of *natural* and *unnatural*, and queſtion the propriety of this ſpeech apply'd to the particular forms and beings in the world, as it wou'd be to except againſt the common appellations of *vigour* and *decay* in plants, *health* or *ſickneſs* in bodys, *ſobriety* or *diſtraction* in minds, *proſperity* or *degeneracy* in any variable part of the known creation.

WE may, perhaps, for humour's ſake, or after the known way of diſputant hoſtility, in the ſupport of any odd hypotheſis, pretend to deny this *natural* and *unnatural* in things. 'Tis evident, however, that tho our humour or taſte be, by ſuch affectation, ever ſo much deprav'd; we cannot refuſe our natural * *anticipation* in behalf of NATURE

* See what is ſaid above on the word *Senſus Communis* in that ſecond treatiſe, VOL. I. *p.* 70, &c. and *p.* 93, 94, 95. And in the ſame VOL. *p.* 226, &c. 237, 238, &c. And in VOL. II. *p.* 200, 266, 267, concerning the *natural ideas* and the *pre-conceptions* or *ſenſations* of this kind; the Προλήψεις, of which a learn critick and maſter in all philoſophy, modern and anti takes notice, in his lately publiſh'd volume of *Socratick* logues; where he adds this reflection, with reſpect

according to whoſe ſuppos'd *ſtandard* we perpetually approve and diſapprove, and to whom in all natural appearances, all moral actions (whatever we contemplate, whatever we have in debate) we inevitably appeal, and pay our conſtant homage, with the moſt apparent zeal and paſſion. Ch. 2.

ſome philoſophical notions much in vogue amongſt us of late, here in ENGLAND. *Obiter dumtaxat addemus*, Socraticam, *quam expoſuimus*, doctrinam *magno uſui eſſe poſſe, ſi probè expendatur, dirimendae inter viros doctos controverſiae, ante paucos annos, in* BRITANNIA *praeſertim, exortae, de* ideis innatis, *quas dicere poſſis ἐμφύτους ἐννοίας. Quamvis enim nullae ſint, ſi adcuratè loquamur, notiones à natura animis noſtris inſixae; attamen nemo negarit ita eſſe facultates animorum noſtrorum naturâ adfectas, ut quàm primùm ratione uti incipimus*, Verum *à* falſo, malum *à* bono *aliquo modo diſtinguere incipiamus. Species* veritatis *nobis ſemper placet; videlicet contra* mendacii: *imo &* HONESTUM INHONESTO *praeferimus; ob* ſemina *nobis indita, quae tum demum in lucem prodeunt, cum ratiocinari poſſumus, eoque uberiores fructus proferunt. quo melius ratiocinamur, adcuratioreque inſtitutione adjuvamur.* Æſch. Dial. cum Silvis Philol. Jo. Cler. ann. 1711. *p.* 176. They ſeem indeed to be but weak *philoſophers*, tho able *ſophiſts*, and artful confounders of words and notions, who wou'd refute *nature* and *common ſenſe*. But NATURE will be able ſtill to ſhift for herſelf, and get the better of thoſe ſchemes which need no other force againſt them, than that of HORACE's ſingle verſe:

Dente lupus, cornu taurus petit. Unde, niſi INTUS
Monſtratum? Sat. 1. lib. 2.

An ASS (as an *Engliſh* author ſays) never *butts* with his ears; tho a creature born to *an arm'd forehead*, exerciſes his *butting* faculty long e'er his *horns* are come to him. And perhaps if the *philoſopher* wou'd accordingly examine himſelf, and conſider his *natural* paſſions, he wou'd find there were ſuch belong'd to him as nature had premeditated in his behalf, and for which ſhe had furniſh'd him with ideas long before any particular practice or experience of his own. Nor wou'd he need be ſcandaliz'd with the com-

Misc. 4. 'Tis here, above all other places, that we may ſay with ſtrict juſtice,

* NATURAM *expellas furca, tamen uſque recurret.*

THE airy gentlemen, who have never had it in their thoughts *to ſtudy* NATURE in their own ſpecies; but being taken with other loves, have applied their parts and genius to the ſame ſtudy in a *horſe*, a *dog*, a *game-cock*, a *hawk*, or any other † animal of that degree; know very well, that to each ſpecies there belongs a ſeveral humour, temper, and turn of inward diſpoſition, as real and peculiar as the figure and outward ſhape which is with ſo much curioſity beheld and admir'd. If there be any thing ever ſo little amiſs or wrong in the *inward* frame, the *humour* or *temper* of the creature, 'tis readily call'd *vicious*; and when more than ordinarily wrong, *unnatural*. The humours of the creatures, in order to their redreſs, are attentively obſerv'd; ſometimes indulg'd and flatter'd; at other times controul'd and check'd with proper ſeveritys. In ſhort, their affections, paſſions, appetites, and antipathys, are as duly regarded as thoſe in human kind, under the ſtricteſt diſcipline of education. Such is *the* SENSE *of inward proportion and regularity of affections*, even in our noble youths themſelves; who in this reſpect are often known expert and able *maſters of educati-*

pariſon of a *goat*, or *boar*, or other of HORACE's premeditating animals, who have more *natural wit*, it ſeems, than our *philoſopher:* if we may judg of him by his own hypotheſis, which denies the ſame *implanted* SENSE and *natural ideas* to his own kind.

Cras donaberis haedo
Cui frons turgida cornibus
Primis, & Venerem & praelia deſtinat.

And, Od. 13. lib. 3.

Verris, obliquum meditantis ictum. Ibid. od. 22.

* Hor. lib. 1. ep. 10.

† VOL. II. *p.* 60, 61, &c. and 86, &c. and *p.* 200, &c.

on, tho not ſo ſuſceptible of *diſcipline* and *culture* in their own caſe, after thoſe early indulgences to which their greatneſs has intitled 'em. Ch. 2.

As little favourable however as theſe ſportly gentlemen are preſum'd to ſhow themſelves towards the care or culture of their *own* ſpecies; as remote as their contemplations are thought to lie from *nature* and *philoſophy*, they confirm plainly and eſtabliſh our philoſophical foundation of the *natural* ranks, orders, interiour and exteriour proportions of the ſeveral diſtant ſpecies and forms of animal beings.

Aſk one of theſe gentlemen, unawares, when ſollicitouſly careful and buſy'd in the great concerns of his *ſtable*, or *kennel*, "Whether his *hound* or *gray*-"*hound*-bitch who eats her puppys, is as *natural* "as the other who nurſes them?" and he will think you frantick. Aſk him again, "Whether he "thinks the *unnatural* creature who acts thus, or "the *natural-one* who does otherwiſe, is beſt in its "kind, and enjoys it-ſelf the moſt?" and he will be inclin'd to think ſtill as ſtrangely of you. Or if perhaps he eſteems you worthy of better information; he will tell you, "That his *beſt-bred* creatures, "and of the *trueſt* race, are ever the nobleſt and "moſt generous in their *natures*: that it is this "chiefly which makes the difference between the "*horſe* of good blood, and the errant *jade* of a baſe "breed; between the *game-cock*, and the *dunghill-*"*craven*; between the true *hawk*, and the mere *kite* "or *buzzard*; and between the right *maſtiff*, *hound*, "or *ſpaniel*, and the very *mungrel*." He might, withal, tell you perhaps with a maſterly air in this brute-ſcience, "That the timerous, poor-ſpirited, "lazy and gluttonous of his *dogs*, were thoſe whom "he either ſuſpected to be of a ſpurious race, or "who had been by ſome accident ſpoil'd in their "nurſing and management: for that this was not "*natural* to 'em. That in every kind, they were "ſtill the miſerableſt creatures who were thus ſpoil'd: "and that having each of 'em their proper *chaſe* or

Miſc. 4. " *buſineſs*, if they lay reſty and *out of their game*,
" chamber'd, and idle, they were the ſame as if
" taken out of their element. That the ſaddeſt
" curs in the world, were thoſe who took the kitchin-
" chimney and dripping-pan for their delight; and
" that the only *happy* DOG (were one to be a *dog*
" ONE'S-SELF) was *he* who in his *proper* ſport and
" exerciſe, his *natural* purſuit and game, endur'd
" all hardſhips, and had ſo much delight in exerciſe
" and in the field, as to forget *home* and his *re-*
" *ward*."

THUS the *natural* habits and affections of the inferiour creatures are known; and their *unnatural* and degenerate part diſcover'd. Depravity and corruption is acknowledg'd as real in their *affections*, as when any thing is miſhapen, wrong, or monſtrous in their *outward make*. And notwithſtanding much of this inward depravity is diſcoverable in the creatures tam'd by man, and, for his ſervice or pleaſure merely, turn'd from their natural courſe into a contrary life and habit: notwithſtanding that, by this means, the creatures who naturally herd with one another, loſe their aſſociating humour, and they who naturally pair and are conſtant to each other, loſe their kind of conjugal alliance and affection; yet when releas'd from human ſervitude, and return'd again to their natural *wilds*, and rural liberty, they inſtantly reſume their *natural* and regular habits, ſuch as are conducing to the increaſe and proſperity of their own ſpecies.

WELL it is perhaps for *mankind*, that tho there are ſo many animals who naturally herd *for company's ſake*, and *mutual affection*, there are ſo few who for *conveniency*, and *by neceſſity* are oblig'd to a ſtrict union, and kind of confederate ſtate. The creatures who, according to the œconomy of their kind, are oblig'd to make themſelves habitations of defence againſt the ſeaſons and other incidents; they who in ſome parts of the year are depriv'd of all ſubſiſtence and are therefore neceſſitated to accumulate in an

other, and to provide withal for the ſafety of their collected ſtores, are *by their nature* indeed as ſtrictly join'd, and with as proper affections towards their publick and community, as the looſer kind, of a more eaſy ſubſiſtence and ſupport, are united in what relates merely to their offspring and the propagation of their ſpecies. Of theſe *thorowly aſſociating* and *confederate-animals*, there are none I have ever heard of, who in bulk or ſtrength exceed the BEAVER. The major part of theſe *political* animals, and creatures *of a joint ſtock*, are as inconſiderable as the race of ANTS or BEES. But had nature aſſign'd ſuch an œconomy as this, to ſo puiſſant an animal, for inſtance, as the ELEPHANT, and made him withal as prolifick as thoſe ſmaller creatures commonly are; it might have gone hard perhaps with *mankind:* and a ſingle animal, who by his proper might and proweſs has often decided the fate of the greateſt battels which have been fought by human race, ſhou'd he have grown up into a ſociety, with a genius for architecture and mechanicks proportionable to what we obſerve in thoſe ſmaller creatures; we ſhou'd, with all our invented machines, have found it hard to diſpute with him the dominion of the continent. Ch. 2.

WERE we in a diſintereſted view, or with ſomewhat leſs ſelfiſhneſs than ordinary, to conſider the œconomys, parts, intereſts, conditions, and terms of life which *nature* has diſtributed and aſſign'd to the ſeveral *ſpecies* of creatures round us, we ſhou'd not be apt to think our-ſelves ſo hardly dealt with. But whether our lot in this reſpect be juſt, or equal, is not the queſtion with us, at preſent. 'Tis enough that we know, "There is certainly *an aſſignment* "and *diſtribution:* that each *œconomy* or *part* ſo di- "ſtributed, is in it-ſelf uniform, fixed, and invari- "able; and that if any thing in the creature be ac- "cidentally impair'd; if any thing in the inward "form, the diſpoſition, temper or affections, be "contrary or unſuitable to the diſtinct œconomy or "part, the creature is *wretched* and *unnatural*."

Misc. 4. THE ſocial or natural affections, which our author conſiders as eſſential to the health, *wholeneſs*, or integrity of the particular creature, are ſuch as contribute to the welfare and proſperity of that *whole* or *ſpecies*, to which he is by nature join'd. All the affections of this kind our author comprehends in that ſingle name of *natural*. But as the deſign or end of nature in each animal-ſyſtem, is exhibited chiefly in the ſupport and propagation of the particular ſpecies; it happens, of conſequence, that thoſe affections of earlieſt alliance and mutual kindneſs between the parent and the offspring, are known more particularly by the name of * *natural affection*. However, ſince it is evident that all defect or depravity of affection, which counterworks or oppoſes the original conſtitution and œconomy of the creature, is *unnatural*; it follows, "That in creatures who "by their particular œconomy are fitted to the *ſtrict-* "*eſt ſociety* and rule of *common good*, the moſt *un-* "*natural* of all affections are thoſe which ſeparate "from this community; and the moſt *truly natural*, "generous and noble, are thoſe which tend towards "*publick* ſervice, and the intereſt of the SOCIETY "*at large*."

THIS is the main *problem* which our author in more *philoſophical* terms demonſtrates, † in this treatiſe, "That for a creature whoſe natural end is ſo- "ciety, *to operate as is by nature appointed him* "*towards the good of ſuch his* SOCIETY, *or* WHOLE, "is in reality *to purſue his own natural and proper* "GOOD;" and "that *to operate contrary-wiſe*, or "by ſuch affections as ſever from that common "good, or publick intereſt, is, in reality, *to work* "*towards his own natural and proper* ILL." Now if *man*, as has been prov'd, be juſtly rank'd in the number of thoſe creatures whoſe œconomy is ac-

* Στόργη. For which we have no particular name, in our language.

† *Viz.* The INQUIRY concerning virtue. VOL. II.

cording to a *joint-ſtock* and *publick-weal*; if it be underſtood, withal, that the only ſtate of his affections which anſwers rightly to this *publick-weal* is the regular, orderly, or virtuous ſtate; it neceſſarily follows, "That VIRTUE is his *natural good*, and "VICE his *miſery* and *ill*." Ch. 2.

As for that farther conſideration, "Whether "NATURE has orderly and juſtly diſtributed the ſeveral *œconomys* or *parts*; and whether the defects, "failures, or calamitys of *particular* ſyſtems are to "the advantage of all *in general*, and contribute "to the perfection of the *one* common and univerſal ſyſtem;" we muſt refer to our author's profounder ſpeculations in this his INQUIRY, and in his following *philoſophick* DIALOGUE. But if what he advances in this reſpect be real, or at leaſt the moſt probable by far of any ſcheme or repreſentation which can be made of *the univerſal nature* and *cauſe of things*; it will follow, "That ſince MAN "has been ſo conſtituted, by means of his rational "part, as to be conſcious of this his more immediate relation to the univerſal ſyſtem, and principle "of order and intelligence; he is not only *by nature* ſociable, within the limits of his own ſpecies, or kind; but in a yet more generous and "extenſive manner. He is not only *born to* VIRTUE, *friendſhip*, *honeſty*, and *faith*, but to RELIGION, *piety*, *adoration*, and a * *generous ſurrender* of his mind to whatever happens from that "*ſupreme* CAUSE, or ORDER of things, which he "acknowledges intirely *juſt*, and *perfect*."

THESE ARE our *author's* formal and grave ſentiments; which if they were not truly *his*, and ſincerely eſpous'd by him, as the real reſult of his beſt judgment and underſtanding, he would be guilty of a more than common degree of impoſture. For, ac-

* VOL. II. *p.* 48, &c.

Miſc. 4. cording to his own † rule, an affected gravity, and feign'd ſeriouſneſs carry'd on, thro any ſubject, in ſuch a manner as to leave no inſight into the fiction or intended raillery; is in truth no *raillery*, or *wit*, at all: but a groſs, immoral, and liberal way of *abuſe*, foreign to the character of a *good writer*, a *gentleman*, or *man of* WORTH.

BUT ſince we have thus acquitted our-ſelves of that ſerious part, of which our reader was beforehand well appriz'd; let him now expect us again in our original MISCELLANEOUS manner and capacity. 'Tis here, as has been explain'd to him, that *raillery* and *humour* are permitted; and flights, ſallys, and excurſions of every kind are found agreeable and requiſite. Without this, there might be leſs ſafety found, perhaps, in *thinking*. Every light *reflection* might run us up to the dangerous ſtate of *meditation*. And in reality, *profound thinking* is many times the cauſe of *ſhallow thought*. To prevent this *contemplative habit* and *character*, of which we ſee ſo little good effect in the world, we have reaſon perhaps to be fond of the *diverting* manner in writing, and diſcourſe; eſpecially if the ſubject be of a *ſolemn* kind. There is more need, in this caſe, to interrupt the long-ſpun thred of reaſoning, and bring into the mind, by *many* different glances and broken views, what cannot ſo eaſily be introduc'd by *one* ſteddy bent, or continu'd ſtretch of ſight.

† VOL. I. *p.* 43.

MISCELLANY V.

CHAP. I.

Ceremonial adjuſted, between AUTHOR *and* READER.—*Affectation of precedency in the former.—Various claim to inſpiration.— Bards; prophets;* Sibylline *ſcripture.— Written oracles; in* verſe *and* proſe.— *Common intereſt of antient letters and Chriſtianity.—State of* wit, *elegance, and correctneſs.— Poetick truth.— Preparation for criticiſm on* our author, *in his concluding treatiſe.*

OF all the artificial relations form'd between mankind, the moſt capricious and variable is that of *author* and *reader*. Our author, for his part, has declar'd his opinion of this, where * he gives his advice to modern authors. And tho he ſuppoſes that every *author in form*, is, in reſpect of the particular matter he explains, ſuperiour in underſtanding to his *reader*; yet he allows not that any author ſhou'd aſſume the upper hand, or pretend to withdraw himſelf from that neceſſary ſubjection to foreign judgment and criticiſm, which muſt determine the place of honour on the reader's ſide.

'TIS evident that an author's art and labour are for his *reader*'s ſake alone. 'Tis to his reader he makes his application, if not openly and avowedly, yet, at leaſt, with implicit courtſhip. *Poets* indeed, and eſpecially thoſe of a modern kind, have a peculiar manner of treating this affair with a high hand. They pretend to ſet themſelves above mankind.

* *Viz.* Treatiſe III. VOL. I.

Misc. 5. " Their *pens* are *ſacred:* their ſtile and utterance *di-*
" *vine.*" They write, often, as in a language foreign to human kind; and wou'd diſdain to be reminded of thoſe poor elements of ſpeech, their *alphabet* and *grammar*.

BUT here inferiour mortals preſume often to intercept their flight, and remind them of their fallible and human part. Had thoſe firſt poets who began this pretence to *inſpiration*, been taught a manner of communicating their rapturous thoughts and high ideas by ſome other medium than that of *ſtile* and *language;* the caſe might have ſtood otherwiſe. But the *inſpiring* DIVINITY or MUSE having, in the explanation of her-ſelf, ſubmitted her wit and ſenſe to the mechanick rules of *human arbitrary* compoſition; ſhe muſt, in conſequence, and by neceſſity, ſubmit her-ſelf to *human arbitration*, and the *judgment* of the *literate world*. And thus THE READER is ſtill ſuperiour, and keeps the upper hand.

'TIS indeed no ſmall abſurdity, to aſſert a work or treatiſe, written in *human language*, to be above *human criticiſm, or cenſure*. For if the art of writing be from the grammatical rules of human invention and determination; if even theſe rulesare form'd on caſual practice and various uſe; there can be no *ſcripture* but what muſt of neceſſity be ſubject to the reader's narrow ſcrutiny and ſtrict judgment; unleſs a language and grammar, different from any of human ſtructure, were deliver'd down from heaven, and miraculouſly accommodated to human ſervice and capacity.

'TIS no otherwiſe in the grammatical art of characters, and *painted ſpeech*, than in the art of *painting* it-ſelf. I have ſeen, in certain Chriſtian churches, an antient piece or two, affirm'd on the ſolemn faith of prieſtly tradition, " to have been angelically " and divinely wrought, by a ſupernatural hand, " and ſacred pencil." Had the piece happen'd to be of a hand like RAPHAEL'S, I cou'd have found nothing certain to oppoſe to this tradition. But having obſerv'd the whole *ſtile* and manner of the pretend-

ed heavenly workmanſhip to be ſo indifferent as to vary in many particulars from *the truth of art*, I preſum'd within my-ſelf to beg pardon of the tradition, and aſſert confidently, "That if the *pencil* had "been heaven-guided, it cou'd never have been ſo "lame in its performance:" it being a mere contradiction to all divine and moral truth, that *a celeſtial hand*, ſubmitting it-ſelf to the rudiments of *a human art*, ſhou'd ſin againſt *the* ART *it-ſelf*, and expreſs *falſhood* and *error*, inſtead of *juſtneſs* and *proportion*. Ch. I.

IT may be alledg'd perhaps, "That there are, "however, certain AUTHORS in the world, who "tho, of themſelves, they neither boldly claim the "privilege of *divine inſpiration*, nor carry indeed "the leaſt reſemblance of *perfection* in their ſtile or "compoſition; yet they ſubdue the READER, gain "the aſcendant over his thought and judgment, and "force from him a certain *implicit veneration* "and *eſteem*." To this I can only anſwer, "That if there be neither ſpell nor inchantment in "the caſe; this can plainly be no other than mere "ENTHUSIASM;" except, perhaps, where the *ſupreme powers* have given their ſanction to any *religious record*, or *pious writ*: and in this caſe, indeed, it becomes immoral and profane in any one, to deny abſolutely, or diſpute *the ſacred authority* of the leaſt line or ſyllable contain'd in it. But ſhou'd *the record*, inſtead of being *ſingle*, *ſhort* and *uniform*, appear to be *multifarious*, *voluminous*, and of the *moſt difficult interpretation*; it wou'd be ſomewhat hard, if not wholly impracticable in the magiſtrate, to ſuffer this record to be *univerſally current*, and at the ſame time prevent its being *variouſly apprehended* and *deſcanted on*, by the ſeveral *differing genius's* and *contrary judgments* of mankind.

'TIS remarkable, that in the politeſt of all nations, the writings look'd upon as moſt *ſacred*, were thoſe of their great POETS; whoſe works indeed were truly *divine*, in reſpect of *art*, and *the perfec-*

Misc. 5. *tion of their frame and compoſition.* But there was yet more * *divinity* aſcrib'd to them, than what is comprehended in this latter ſenſe. The notions of vulgar religion were built on their miraculous narrations. The wiſer and better ſort themſelves paid a regard to them in this reſpect; tho they interpreted them indeed more *allegorically*. Even the *philoſophers* who criticis'd 'em with moſt ſeverity, were not their leaſt admirers; when they † aſcribed to 'em that divine *inſpiration*, or *ſublime* ENTHUSIASM, of which our author has largely treated ‡ elſewhere.

IT wou'd, indeed, ill become any pretender to divine writing, to publiſh his work under a character of *divinity*; if, after all his endeavours, he came ſhort of a *conſummate and juſt performance*. In this reſpect the *Cumean* SIBYL was not ſo indiſcreet or frantick, as ſhe might appear, perhaps, by writing her *prophetick* warnings and pretended *inſpirations* upon *joint-leaves*; which, immediately after the elaborate ſuperſcription, were torn in pieces, and ſcatter'd by the wind.

‖ *Inſanam* vatem *aſpicies; quæ rupe ſub ima*
Fata canit, foliiſque notas, & nomina mandat.
Quæcunque in foliis deſcripſit carmina virgo,
Digerit in numerum, atque antro ſeclusa relinquit.
Illa manent immota locis, neque ab ordine cedunt.
Verum eadem, verſo tenuis cum cardine ventus
Impulit, & teneras turbavit janua frondes:
Nunquam deinde cavo volitantia prendere ſaxo,
Nec revocare ſitus, aut jungere carmina curat;
Inconſulti abeunt, ſedemque odere SIBYLLÆ.

* Supra, *p.* 106. in the notes.

† VOL. I. *p.* 36, 37.

‡ *Viz.* Letter of Enthuſiaſm, VOL. I. And above, MISC. II. chap. 1, 2.

‖ Virg. Æn. lib. 3.

'Twas impoſſible to diſprove the DIVINITY of ſuch *writings*, whilſt they cou'd be perus'd only in *fragments*. Had the ſiſter-*prieſteſs* of DELPHOS, who deliver'd her-ſelf in audible plain *metre*, been found at any time to have tranſgreſs'd *the rule of verſe*, it wou'd have been difficult in thoſe days to father the lame poetry upon APOLLO himſelf. But where the invention of *the leaves* prevented the reading of a ſingle line intire; whatever interpretations might have been made of this *fragil* and *volatil* ſcripture, no imperfection cou'd be charg'd on the *original* TEXT it-ſelf. Ch. 1.

WHAT thoſe * volumes may have been, which the diſdainful SIBYL or propheteſs committed to the flames; or what the remainder was, which the *Roman* prince receiv'd, and conſecrated; I will not pretend to judg: tho it has been admitted for truth by the antient Chriſtian fathers, that theſe writings were ſo far ſacred and divine, as to have propheſy'd of the birth of our *religious founder*, and bore teſtimony to that *holy writ* which has preſerv'd his memory, and is juſtly held, in the higheſt degree, *ſacred* among Chriſtians.

THE policy however of *old* ROME was ſuch, as not abſolutely to reſt the authority of their religion on any *compoſition of literature*. The SIBYLLINE *volumes* were kept ſafely lock'd, and inſpected only by ſuch as were ordain'd, or deputed for that purpoſe. And in this policy the *new* ROME has follow'd their example; in ſcrupling to annex the ſupreme authority and ſacred character of infallibility

* *Libri tres in ſacrarium conditi, Sibyllini appellati. Ad eos quaſi ad oraculum quindecemviri adeunt cum Dii immortales publicè conſulendi ſunt.* Aul. Gell. lib. 1. c. 19. & Plin. lib. 13. c. 13. But of this firſt Sibylline ſcripture, and of other canoniz'd books and additional *ſacred writ* among the ROMANS; ſee what DIONYSIUS HALICARNASSEUS cites (from VARRO's *Roman Theologicks*) in his hiſtory, *lib.* 4. *c.* 62.

Miſc. 5. to SCRIPTURE *it-ſelf;* and in refuſing to ſubmit *that ſcripture* to *publick* judgment, or to any eye or ear but what they qualify for the inſpection of ſuch ſacred myſterys.

THE *Mahometan* clergy ſeem to have a different policy. They boldly reſt the foundation of their religion on *a book:* ſuch a one as (according to their pretenſion) is not only perfect, but *inimitable.* Were a real man of letters, and a juſt critick permitted to examine this *ſcripture* by the known rules of art; he wou'd ſoon perhaps refute this plea. But ſo barbarous is the accompanying policy and temper of theſe *eaſtern* religioniſts, that they diſcourage and in effect extinguiſh all true learning, ſcience, and the politer arts, in company with the antient authors and languages, which they ſet aſide; and by this infallible method, leave their SACRED WRIT *the ſole ſtandard of literate performance.* For being *compar'd* to nothing beſides it-ſelf, or what is of an inferiour kind, it muſt undoubtedly be thought *incomparable.*

'TWILL be yielded, ſurely, to the honour of the *Chriſtian* world, that their *faith* (eſpecially that of the proteſtant churches) ſtands on a more generous foundation. They not only allow *compariſon* of authors, but are content to derive their proofs of the validity of their ſacred record and revelation, even from thoſe authors call'd *profane;* as being well appriz'd (according to the maxim of * our *divine Maſter,*) "That in what we bear witneſs only to our-"ſelves, our witneſs cannot be eſtabliſh'd as a truth." So that there being at preſent no immediate teſtimony of *miracle* or *ſign* in behalf of holy writ; and there being in its own particular compoſition or ſtile nothing miraculous, or ſelf-convincing; if the collateral teſtimony of other antient records, hiſtorians and foreign authors, were deſtroy'd, or wholly loſt; there wou'd be leſs argument or plea remaining a-

* John, chap. v. ver. 31.

gainſt that natural ſuſpicion of thoſe who are call'd *ſceptical*, "That the *holy records* themſelves were "no other than the pure invention or artificial com- "pliment of an *intereſted party*, in behalf of the "*richeſt corporation* and moſt profitable *monopoly* "which cou'd be erected in the world." Ch. 1.

THUS, in reality, the intereſt of our pious clergy is neceſſarily join'd with that of *antient letters*, and *polite learning*. By *this* they perpetually refute the crafty arguments of thoſe objectors. When they abandon *this*; they reſign their cauſe. When they ſtrike at it; they ſtrike even at the root and foundation of our holy *faith*, and weaken that pillar on which the whole fabrick of our religion depends.

IT belongs to mere *enthuſiaſts* and *fanaticks* to plead the ſufficiency of a reiterate tranſlated *text*, deriv'd to 'em thro ſo many channels, and ſubjected to ſo many variations, of which they are wholly ignorant. Yet wou'd they perſuade us, it ſeems, that from hence alone they can recognize the divine Spirit, and receive it in themſelves, un-ſubject (as they imagine) to any rule, and ſuperiour to what they themſelves often call *the dead letter* and *unprofitable ſcience*. ——This, any one may ſee, is building caſtles in the air, and demoliſhing them again at pleaſure; as the exerciſes of an aerial *fancy*, or heated *imagination*.

BUT the judicious divines of the eſtabliſh'd Chriſtian churches, have ſufficiently condemn'd this manner. They are far from reſting their religion on the common aſpect, or obvious form of their *vulgar* BIBLE, as it preſents it ſelf in the *printed* copy, or modern *verſion*. Neither do they in *the original itſelf* repreſent it to us as *a very maſter-piece of writing*, as abſolutely perfect in the purity and juſtneſs either of ſtile, or compoſition. They allow the holy authors to have written according to their beſt faculty's, and the ſtrength of their natural genius: "A "ſhepherd like a *ſhepherd*; and a prince like a

Miſc. 5. " *prince*. A man of reading, and advanc'd in let-
" ters, like a *proficient in the kind*; and a man
" of meaner capacity and reading, like one of the
" *ordinary ſort*, in his own common *idiom* and im-
" perfect manner of narration."

'TIS the *ſubſtance* only of the narrative, and the *principal facts* confirming the authority of the revelation, which our divines think themſelves concern'd to prove, according to the beſt evidence of which the matter it-ſelf is capable. And whilſt the ſacred authors themſelves allude not only to the *annals* and *hiſtorys* of the HEATHEN *world*, but even to the *philoſophical* works, the regular * *poems*, the very *plays* and † *comedys* of the learned and polite antients; it muſt be own'd, that as thoſe antient writings are impair'd, or loſt, not only the *light* and *clearneſs* of holy writ, but even the *evidence* it-ſelf of its *main facts* muſt in proportion be diminiſh'd and brought in queſtion. So ill advis'd were ‡ thoſe

* ARATUS, Acts ch. xvii. ver. 28. And EPIMENIDES, Titus ch. i. ver. 12. *Even one of their own* PROPHETS. For ſo the holy apoſtle deign'd to ſpeak of a heathen *poet*, a *phyſiologiſt*, and *divine*: who propheſy'd of *events*, wrought *miracles*, and was receiv'd as an *inſpired writer*, and *author of revelations*, in the chief citys and ſtates of GREECE.

† MENANDER, 1 Cor. xv. ver. 33.

‡ Even in the *ſixth* century, the fam'd GREGORIUS, biſhop of ROME, who is ſo highly celebrated for having planted the Chriſtian religion, by his miſſionary monks, in our *Engliſh* nation of heathen *Saxons*, was ſo far from being a cultivater or ſupporter of arts or letters, that he carry'd on a kind of general maſſacre upon every product of human wit. His own words in a letter to one of the *French* biſhops, a man of the higheſt conſideration and merit (as a noted modern *critick*, and ſatirical genius of that nation acknowledges) are as follow. *Pervenit ad nos quod ſine verecundiâ memorare non poſſumus, fraternitatem*

devout churchmen heretofore, who in the height of zeal did their utmoſt to deſtroy all footſteps of *heathen literature*, and conſequently all further uſe of *learning* or *antiquity*. Ch. 1.

tuam GRAMMATICAM *quibuſdam exponere. Quam rem ita moleſte ſuſcepimus, ac ſumus vehementius aſpernati, ut ea quae prius dicta fuerunt, in gemitum & triſtitiam verteremus, quia in uno ſe ore cum* JOVIS *laudibus* CHRISTI *laudes non capiunt.* * * * * * *Unde ſi poſt hoc evidenter ea quae ad nos perlata ſunt, falſa eſſe claruerint, nec vos* NUGIS *&* SECULARIBUS LITERIS *ſtudere contigerit, Deo noſtro gratias agimus, qui cor veſtrum maculari blaſphemis nefandorum laudibus non permiſit.* GREGORII Opera, epiſt. 48. lib. 9. Pariſ. ann. 1533. And in his dedication, or firſt preface to his morals, after ſome very inſipid *rhetorick*, and *figurative* dialect imploy'd againſt the *ſtudy* and *art* of *ſpeech*, he has another fling at the claſſick authors and diſcipline; betraying his inveterate hatred to antient learning, as well as the natural effect of this *zealot paſſion*, in his own barbarity both of ſtile and manners. His words are, *Unde & ipſam artem loquendi, quam magiſteria diſciplinae exterioris inſinuant, ſervare deſpexi. Nam ſicut hujus quoque epiſtolae tenor enunciat, non Metaciſmi colliſionem fugio: non barbariſmi confuſionem devito, ſitus motuſque praepoſitionum caſuſque ſervare contemno: quia indignum vehementer exiſtimo, ut verba caleſtis oraculi reſtringam ſub regulis* DONATI. That he carry'd this ſavage zeal of his ſo far as to deſtroy (what in him lay) the whole body of *learning*, with all the *claſſick authors* then in being, was generally believ'd. And (what was yet more notorious and unnatural in a ROMAN *pontiff*) the deſtruction of the *ſtatues*, *ſculptures*, and fineſt pieces of antiquity in ROME, was charg'd on him by his ſucceſſor in the SEE; as beſides PLATINA, another writer of his life, without the leaſt apology, confeſſes. See in the above-cited edition of St. GREGORY's works, at the beginning, *viz. Vita D. Gregorii ex Joan. Laziardo Caleſtino.* 'Tis no wonder, therefore, if other writers have given account of that ſally of the prelate's zeal againſt the *books* and *learning* of the *antients*, for which

Misc. 5. BUT happily the *zeal* of this kind is now left as proper only to thoſe deſpis'd and ignorant *modern enthuſiaſts* we have deſcrib'd. The ROMAN *church* itſelf is ſo recover'd from this *primitive fanaticiſm*,

the reaſon alledg'd was very extraordinary; "That the "holy ſcriptures wou'd be the better reliſh'd, and receive a "conſiderable advantage by the deſtruction of theſe rivals." It ſeems they had no very high idea of *the holy ſcriptures*, when they ſuppos'd them ſuch loſers by *a compariſon*. However, 'twas thought adviſeable by other *fathers* (who had a like view) to frame new pieces of literature, after the model of theſe condemn'd antients. Hence thoſe ridiculous attempts of new *heroick poems*, new *epicks* and *dramaticks*, new HOMERS, EURIPIDES'S, MENANDERS, which were with ſo much pains and ſo little effect induſtriouſly ſet afoot by the zealous prieſthood; when ignorance prevail'd, and the hierarchal dominion was ſo univerſal. But tho their power had well nigh compaſs'd the deſtruction of thoſe *great originals*, they were far from being able to procure any reception for their *puny imitations*. The *mock-works* have lain in their deſerv'd obſcurity; as will all other attempts of that kind, concerning which our author has already given his opinion, VOL. I. *p.* 240, &c. But as to the *ill policy* as well as *barbarity* of this *zealot*-enmity againſt the works of the antients, a foreign proteſtant divine, and moſt learned defender of religion, making the beſt excuſe he can for the GREEK-*fathers*, and endeavouring to clear them from this general charge of havock and maſſacre committed upon *ſcience* and *erudition*, has theſe words: "*Si cela eſt, voilà encore un* "*nouveau ſujet de mépriſer les patriarches de* CONSTANTI-"NOPLE *qui n'étoient d'ailleurs rien moins que gens de bien;* "*mais j'ai de la peine à le croire, parce qu'il nous eſt reſté* "*de poetes infiniment plus ſales que ceux qui ſe ſont perdus.* "*Perſonne ne doute qu'* ARISTOPHANE *ne ſoit beaucoup plus* "*ſale, que n'étoit* MENANDER. PLUTARQUE *en eſt un* "*bon témoin, dans la comparaiſon qu'il a faite de ces deux po-*"*etes. Il peuvoit être neanmoins arrivé, que quelques* ECCLESIASTIQUES *ennemis des* Belles Lettres, *en euſſent*

that their great men, and even their *pontifs* * are found ready to give their helping hand, and confer their bounty liberally towards the advancement of all antient and polite learning. They juſtly obſerve that their very *traditions* ſtand in need of ſome collateral proof. The conſervation of theſe other antient and diſintereſted authors, they wiſely judg eſſential to the credibility of thoſe principal facts, on which the whole *religious hiſtory* and *tradition* depend. Ch. I.

'TWOU'D indeed be in vain for us, to bring a PONTIUS PILATE into our creed, and recite what happen'd *under him*, in JUDEA, if we knew not "under *whom* he himſelf govern'd, *whoſe* authority "he had, or *what* character he bore, in that re-"mote country, and amidſt a foreign people." In the ſame manner, 'twou'd be in vain for a ROMAN *pontiff* to derive his title to ſpiritual ſovereignty from the ſeat, influence, power and donation of the *Roman* CÆSARS, and their *ſucceſſors*; if it appear'd not by any *hiſtory* or *collateral teſtimony*, "Who the firſt "CÆSARS were; and how they came poſſeſs'd of "that univerſal power, and long reſidence of domi-"nion."

MY READER doubtleſs, by this time, muſt begin to wonder thro what labyrinth of ſpeculation, and odd texture of capricious reflections I am offering to

"uſé comme dit CHALCONDYLE, *ſans penſer qu'en conſer-*"*vant* toute l'Antiquite Greque, *ils conſerveroient la langue* "*de leurs prédeceſſeurs, & une infinité de faits qui ſervoient* "*beaucoup à l'intelligence & à la confirmation de* l'Hiſtoire "Sacree, *& même* de la Religion Chretienne. *Ces gens-*"*là devoient au moins nous conſerver les hiſtoires anciennes* "*des orientaux, comme des* Chaldeens, *des* Tyriens, *& des* "Egyptiens; *mais ils agiſſoient plus par ignorance & par* "*negligence, que par raiſon.*" BIBL. CHOIS. Tom. XIV. pag. 131, 132, 133.

* Such a one is the preſent prince, CLEMENT XI, an incourager of all arts and ſciences.

Miſc. 5. conduct him. But he will not, I preſume, be altogether diſpleas'd with me, when I give him to underſtand, that being now come into my laſt MISCELLANY, and being ſenſible of the little courtſhip I have paid him, comparatively with what is practis'd in that kind by other modern authors; I am willing, by way of compenſation, to expreſs my *loyalty* or *homage* towards him, and ſhew, by my natural ſentiments, and principles, "What particular deference and high re-"ſpect I think to be his *due*."

THE iſſue therefore of this long *deduction* is, in the firſt place, with due compliments, in my capacity of *author*, and in the name of all *modeſt workmen* willingly joining with me in this repreſentation, to congratulate our *Engliſh* READER on the eſtabliſhment of what is ſo advantageous to himſelf; I mean, that mutual *relation* between him and our-ſelves, which naturally turns ſo much to his advantage, and makes *us* to be in reality the ſubſervient party. And in this reſpect 'tis to be hop'd he will long enjoy his juſt ſuperiority and privilege over his humble ſervants, who compoſe and labour for his ſake. The *relation* in all likelihood muſt ſtill continue, and be improv'd. Our common religion and Chriſtianity, founded on *letters* and *ſcripture*, promiſes thus much. Nor is this hope likely to fail us, whilſt READERS are really allow'd the liberty to *read*; that is to ſay, to *examine*, *conſtrue*, and *remark with underſtanding*. LEARNING and SCIENCE muſt of neceſſity flouriſh, whilſt the language of the wiſeſt and moſt learned of nations is acknowledg'd to contain the principal and eſſential part of our holy revelation. And CRITICISM, *examinations*, *judgments*, *literate labours* and *inquirys* muſt ſtill be in repute and practice; whilſt *antient authors*, ſo neceſſary to the ſupport of *the ſacred volumes*, are in requeſt, and afford imployment of ſuch infinite extent to us *moderns* of whatever degree, who are deſirous to ſignalize ourſelves by any atchievement in *letters*, and be conſidered as the inveſtigators of *knowledg* and *politeneſs*.

I MAY undoubtedly, by virtue of my preceding argument in behalf of criticiſm, be allow'd, without ſuſpicion of flattery or mere courtſhip, to aſſert the READER's privilege above the *author*; and aſſign to him, as I have done, the upper hand, and place of honour. As to fact, we know for certain, that the greateſt of *philoſophers*, the very founder of philoſophy it-ſelf, was no *author*. Nor did *the divine author* and *founder of our religion*, condeſcend to be *an author* in this other reſpect. He who cou'd beſt have given us the hiſtory of his own life, with the *intire* ſermons and divine diſcourſes which he made in publick, was pleas'd to leave it *to others*, * "*To* "*take in hand:*" as there were *many*, it ſeems, Ch. 1.

* So LUKE, chap. i. ver. 1, 2, 3, 4. "(1.) For as "much as MANY have taken in hand to ſet forth, in or- "der, a declaration (*expoſition* or *narrative*, Διήγησιν) of "thoſe things which are moſt ſurely believ'd among (or "*were fulfill'd in, or among*) us; (2.) Even as they de- "liver'd them unto us, which from the beginning were "eye-witneſſes and miniſters of the word: (3.) It ſeem- "ed good to ME alſo, having perfect underſtanding of all "things from the very firſt (or *having look'd back and* "*ſearch'd accurately into all matters from the beginning, or* "*higheſt time*, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς) to "write unto *thee* in order, moſt excellent THEOPHILUS, "(4.) That *thou* mighteſt know the certainty (or *validi-* "*ty, ſound diſcuſſion*, ἀσφάλειαν) of thoſe things wherein "THOU haſt been inſtructed (or *catechiz'd*) περὶ ὧν κατη- "χήθης." Whether the words πεπληροφορημένων ἐν ἡμῖν, in the firſt verſe, ſhould be render'd *believ'd among*, or *fulfill'd in* or *among us*, may depend on the different reading of the original. For in ſome copys, the ἐν next following is left out. However, the exact interpreters or verbal tranſlators render it *fulfill'd*. Vid. *Ar. Montan. edit. Plantin.* 1584. In ver. 4. the word CERTAINTY ἀσφάλειαν, is interpret- ed ἀκρίβειαν, *validity, ſoundneſs, good foundation*, from the ſenſe of the preceding verſe. See the late edition of our learned Dr. MILL, *ex recenſione* KUSTERI, Rot. 1710.

Misc. 5. long afterwards, who did; and undertook accordingly " to write *in order*, and *as ſeem'd good to them*, " for the better information of *particular* perſons, " what was then *believ'd* among the initiated or *catechized*, from *tradition* and early *inſtruction* in " their youth: or what had been tranſmitted, by report, from ſuch as were the preſum'd auditors, and " *eye-witneſſes of thoſe things* in former time."

WHETHER thoſe ſacred books aſcribed to *the divine legiſlator* of the JEWS, and which treat of his * death, burial, and ſucceſſion, as well of his life and actions, are ſtrictly to be underſtood as coming from the immediate pen of that *holy founder*, or rather from ſome other inſpir'd hand, guided by the ſame influencing Spirit; I will not preſume ſo much as to examine or enquire. But in general we find, that both as to publick concerns in religion, and in philoſophy, the great and eminent *actors* were of a rank ſuperiour to the *writing*-worthys. The great ATHENIAN legiſlator, tho noted as a poetical genius, cannot be eſteem'd an *author*, for the ſake of ſome few verſes he may occaſionally have made. Nor was the great SPARTAN *founder*, *a poet himſelf*, tho *author* or *redeemer* (if I may ſo expreſs it) to the greateſt and beſt of poets; who ow'd in a manner his form and being to the accurate ſearches and collections of that great *patron*. The *politicians* and *civil* SAGES, who were fitted in all reſpects for the great ſcene of buſineſs, cou'd not, it ſeems, be well taken

For the word *catechiz'd*, κατηχήθης (the laſt of the fourth verſe) ROB. CONSTANTINE has this explanation of it. " *Priſcis theologis apud* ÆGYPTIOS *mos erat, ut* myſteria " *voce tantum, veluti per manus poſteris relinquerent. Apud* " *Chriſtianos, qui baptiſmatis erant candidati, iis, vivâ voce,* " *tradebantur fidei Chriſtianae myſteria*, ſine ſcriptis: *quod* " PAULUS & LUCAS κατηχεῖν *vocant. Unde qui docebantur*, catechumeni *vocabantur; qui docebant*, catechiſtae.

* Deut. ch. xxxiv. ver. 5, 6, 7, &c.

out of it, to attend the ſlender and minute affairs of *letters*, and *ſcholaſtick* ſcience. Ch. 1.

'Tis true, indeed, that without a *capacity* for action, and *a knowledg* of the world and mankind, there can be no author naturally qualify'd to write with dignity, or execute any noble or great deſign. But there are many, who with the higheſt capacity for buſineſs, are by their fortune deny'd the privileges of that higher ſphere. As there are others who having once mov'd in it, have been afterwards, by many impediments and obſtructions, neceſſitated to retire, and exert their genius in this lower degree.

'Tis to ſome cataſtrophe of this kind that we owe the nobleſt *hiſtorians* (even the two *princes* and *fathers* of hiſtory) as well as the greateſt *philoſophical* writers, the *founder* of the ACADEMY, and others, who were alſo noble in reſpect of their birth, and fitted for the higheſt ſtations in the publick; but diſcourag'd from engaging in it, on account of ſome misfortunes experienc'd either in their own perſons, or that of their near friends.

'Tis to the early baniſhment and long retirement of a heroick youth out of his native country, that we owe an original ſyſtem of works, the politeſt, wiſeſt, uſefulleſt, and (to thoſe who can underſtand the *divineneſs* of a juſt *ſimplicity*) the moſt* *amiable*, and even the moſt elevating and exalting of all un-inſpir'd and merely human authors.

To this fortune we owe ſome of the greateſt of the antient poets. 'Twas this chance which produc'd the MUSE of an exalted *Grecian* † LYRICK, and of his follower ‡ HORACE; whoſe character,

* Τὸν ἥδιστον ϗ χαριέστατον ξενοφῶντα, as ATHENÆUS calls him, lib. 11. See VOL. I. *p.* 173.

† *Et te ſonantem plenius aureo,*
Alcæe, plectro dura navis,
Dura fugae mala, dura belli.
Hor. od. 13. lib. 2.

‡ ——— *Age, dic Latinum,*

Misc. 5. tho eaſy to be gather'd from hiſtory, and his own works, is little obſerv'd by any of his commentators: the general idea, conceiv'd of him, being drawn chiefly from his precarious and low circumſtances at court, after the forfeiture of his eſtate, under the uſurpation and conqueſt of an OCTAVIUS, and the miniſtry of a MÆCENAS; not from his better condition and nobler employments in earlier days, under the favour and friendſhip of *greater* and *better* men, whilſt the *Roman* ſtate and liberty ſubſiſted. For of this change he himſelf, as great a courtier as he ſeem'd afterwards, gives ſufficient * intimation.

Barbite, carmen,
Lesbio primum modulate civi;
Qui ferox bello, &c. Horat. Od. 32. lib. 1.

* *Dura ſed emovere loco me tempora grato,*
Civiliſque rudem belli tulit aeſtus in arma,
Caeſaris Auguſti non reſponſura lacertis.
Unde ſimul primum me dimiſere Philippi,
Deciſis humilem pennis, inopemque paterni
Et laris & fundi, paupertas impulit audax
Ut verſus facerem.
Horat. Epiſt. 2. lib. 2. *Et* Sat. 6. lib. 1.

——————— *At olim*
Quod mihi pareret legio Romana tribuno.

Viz. under BRUTUS. Whence again that natural boaſt
Me primis urbis BELLI *placuiſſe domique.* Epiſt. 20.
And again,
—— *Cum* MAGNIS *vixiſſe invita fatebitur uſque*
Invidia. Sat. 1. lib. 2.

Where the *vixiſſe* ſhews plainly whom he principally meant by his MAGNI, his *early* patrons and great men in the ſtate: his apology and defence here (as well as in his fourth and ſixth ſatir of his firſt book, and his ſecond epiſtle of his ſecond, and elſewhere) being ſupported ſtill by the open and bold aſſertion of his good education (equal to the higheſt ſenators, and under the beſt maſters) his employments at home and abroad, and his *early* commerce and familiarity with *former* great men, before the

LET AUTHORS therefore know themſelves; and tho conſcious of worth, virtue, and a genius, ſuch as may juſtly place them above flattery or mean courtſhip to their READER; yet let them reflect, that *as authors merely*, they are but of the ſecond rank of men. And let the READER withal conſider, "That when he unworthily reſigns the place of ho- "nour, and ſurrenders his *taſte*, or *judgment*, to *an* "*author* of ever ſo great a name, or venerable an- "tiquity, and not to *reaſon*, and *truth*, at what- "ever hazard; he not only betrays *himſelf*, but Ch. 1.

his *new* friendſhips and this *latter* court-acquaintance, which was now envy'd him by his adverſarys.

NUNC *quia, Maecenas, tibi ſum convictor: at* OLIM
Quod mihi pareret legio Romana tribuno.

The reproach *now* was with reſpect to a MÆCENAS or AUGUSTUS. 'Twas the ſame *formerly* with reſpect to a BRUTUS, and thoſe who were *then* the principal and leading men. The complaint or murmur againſt him on account of his being an *upſtart* or *favourite* under a MÆCENAS and AUGUSTUS, could not be anſwered, by a *vixiſſe* relating to the *ſame* perſons; any more than his *placuiſſe* join'd with his BELLI *domique* cou'd relate to thoſe under whom he never went to war, nor wou'd ever conſent to bear any honours. For ſo he himſelf diſtinguiſhes (Sat. 6. to MÆCENAS)

——— *Quia non ut forſit honorem*
Jure mihi invideat quivis, ita te quoque amicum.

He was formerly *an actor*, and in *the miniſtry* of affairs: now only a FRIEND to a *miniſter*: himſelf ſtill a *private* and *retir'd* man. That he refus'd AUGUSTUS's offer of the ſecretaryſhip, is well known. But in theſe circumſtances, the politeneſs as well as artifice of HORACE is admirable; in making *futurity* or *poſterity* to be the ſpeaking party in both thoſe places, where he ſuggeſts his intimacy and favour with *the great*, that there might, in ſome meaſure, be room left (tho in ſtrictneſs there was ſcarce any) for an OCTAVIUS and a MÆCENAS to be included. See VOL. I. *p.* 182, 183. in the notes.

Misc. 5. " withal the *common cauſe* of AUTHOR and READER, the intereſt of *letters* and *knowledg*, and the " chief *liberty*, *privilege*, and *prerogative* of the rational part of mankind."

'TIS related in hiſtory of the CAPPADOCIANS, that being offered their *liberty* by the ROMANS, and permitted to govern themſelves by their own laws and conſtitutions, they were much terrify'd at the propoſal; and as if ſome ſore harm had been intended 'em, humbly made it their requeſt, " That they " might be govern'd by arbitrary power, and that " an abſolute governour might without delay be appointed over 'em at the diſcretion of the ROMANS." For ſuch was their diſpoſition towards mere *ſlavery* and *ſubjection*; that they dar'd not pretend ſo much as to *chuſe* their own MASTER. So eſſential they thought SLAVERY, and ſo *divine* a thing *the right of* MASTERSHIP, that they dar'd not be ſo *free* even as to preſume to give themſelves that bleſſing, which they choſe to leave rather to *providence*, *fortune*, or a CONQUEROR to beſtow upon them. They dar'd not *make* a king; but wou'd rather *take* one, from their powerful neighbours. Had they been neceſſitated to come to an *election*, the horrour of ſuch a uſe of liberty in government, wou'd perhaps have determin'd 'em to chuſe *blindfold*, or leave it to the deciſion of the commoneſt *lot*, caſt of dye, *croſs* or *pile*, or whatever it were which might beſt enable them to clear themſelves of the heinous charge of uſing the leaſt foreſight, choice, or prudence in ſuch an affair.

I SHOU'D think it a great misfortune were my READER of the number of thoſe, who in a kind of *Cappadocian* ſpirit, cou'd eaſily be terrify'd with the propoſal of giving him his *liberty*, and making him *his own judg*. My endeavour, I muſt confeſs, has been to ſhew him his juſt prerogative in this reſpect, and to give him the ſharpeſt eye over his *author*, invite him to criticize honeſtly, without favour or affection, and with the utmoſt bent of his parts and

judgment. On this account it may be objected to me, perhaps, "That I am not a little vain and pre- "ſumptuous, in my *own* as well as in my *author's* "behalf, who can thus, as it were, challenge my "*reader* to a trial of his keeneſt wit. Ch. 1.

BUT to this I anſwer, that ſhou'd I have the good fortune to raiſe the maſterly ſpirit of *juſt* CRITICISM in my *readers*, and exalt them ever ſo little above the lazy, timorous, over-modeſt, or reſign'd ſtate, in which the generality of them remain; tho by this very ſpirit, I *my-ſelf* might poſſibly meet my doom: I ſhou'd however abundantly congratulate with my-ſelf on theſe my low flights, be proud of having plum'd the arrows of better *wits*, and furniſh'd artillery, or ammunition of any kind, to thoſe powers, to which I *my ſelf* had fall'n a victim.

* —— *Fungar vice cotis.* ——

I COU'D reconcile my ambition in this reſpect to what I call my *loyalty to the* READER, and ſay of his elevation in criticiſm and judgment, what a *Roman* princeſs ſaid of her ſon's advancement to empire, "† *Occidat, dum imperet.*"

HAD I been a *Spaniſh* CERVANTES, and with ſucceſs equal to that comick author, had deſtroy'd the reigning taſte of *Gothick* or *Mooriſh* CHIVALRY, I cou'd afterwards contentedly have ſeen my *burleſque*-work it-ſelf deſpis'd, and ſet aſide; when it had wrought its intended effect, and deſtroy'd thoſe *giants* and *monſters* of the brain, againſt which it was originally deſign'd. Without regard, therefore, to the prevailing *reliſh* or *taſte* which, in my own perſon, I may unhappily experience, when theſe my miſcellaneous works are leiſurely examin'd; I ſhall proceed ſtill in my endeavour to refine my *reader's* PALATE; *whetting* and *ſharpening* it, the beſt I can, for uſe, and practice, in the lower ſubjects; that by this exerciſe it may acquire the greater keenneſs, and be of ſo much the better effect in ſubjects

* Horat. de Arte Poet. † Tacit. Annal. lib. 14.

Miſc. 5. of a higher kind, which relate to his chief happineſs, his *liberty* and *manhood*.

SUPPOSING me therefore a mere *comick* humouriſt, in reſpect of thoſe inferiour ſubjects, which after the manner of my familiar *proſe-ſatir* I preſume to criticize; may not I be allow'd to aſk, "Whether there remains not ſtill among us noble BRITONS, ſomething of that original *barbarous* and "*Gothick* reliſh, not wholly purg'd away; when, "even at this hour, *romances* and *gallantrys* of "like ſort, together with *works* as monſtrous of o-"ther kinds, are current, and in vogue, even with "the people who conſtitute our reputed *polite* "*world?*" Need I on this account refer again to our * author, where he treats in general of *the ſtile* and *manner* of our *modern authors*, from the *divine*, to the *comedian?* What perſon is there of the leaſt judgment or underſtanding, who cannot eaſily, and without the help of *a divine*, or rigid *moraliſt*, obſerve the lame condition of our *Engliſh* STAGE; which nevertheleſs is found the rendevouz and chief entertainment of our beſt company, and from whence in all probability our youth will continue to draw their notion of *manners*, and their taſte of *life*, more directly and naturally, than from the *rehearſals* and *declamations* of a *graver* THEATER?

LET thoſe whoſe buſineſs it is, advance, as they beſt can, the benefit of that *ſacred oratory*, which we have lately ſeen and are ſtill like to ſee employed to various purpoſes, and further deſigns than that of inſtructing us in religion or manners. Let 'em in that high *ſcene* endeavour to refine our taſte and judgment in ſacred matters. 'Tis the good *critick*'s taſk to mend our *common* STAGE; nor ought this *dramatick* performance to be decry'd or ſentenc'd by thoſe criticks of a higher ſphere. The practice and *art* is honeſt, in it-ſelf. Our *foundations* are

* *Viz.* In his *Advice to Authors*, (Treat. III.)

well laid. And in the main, our *Engliſh* STAGE (as * has been remark'd) is capable of the higheſt improvement; as well from the preſent genius of our nation, as from the rich oar of our early poets in this kind. But faults are eaſier imitated than beautys. Ch. I.

WE find, indeed, our THEATER become of late the ſubject of a growing criticiſm. We hear it openly complain'd, "That in our *newer* plays as well as "in our *older*, in *comedy* as well as *tragedy*, the "ſtage preſents a proper ſcene of uproar;—— "duels fought; ſwords drawn, many of a ſide; "wounds given, and ſometimes dreſs'd too; the "ſurgeon call'd, and the patient prob'd and tented "upon the ſpot. That in our *tragedy*, nothing is "ſo common as wheels, racks, and gibbets proper"ly adorn'd; executions decently perform'd; "headleſs bodies and bodileſs heads, expos'd to "view: battles fought: murders committed: and "the dead carry'd off in great numbers."——Such is our politeneſs!

NOR are theſe *plays*, on this account, the leſs frequented by *either* of the ſexes: which inclines me to favour the conceit our † author has ſuggeſted concerning the mutual correſpondence and relation between our *royal* THEATER, and *popular* CIRCUS or *Bear-garden*. For in the former of theſe aſſemblys, 'tis undeniable that at leaſt the *two* upper regions or gallerys contain ſuch ſpectators, as indifferently frequent each place of ſport. So that 'tis no wonder we hear ſuch applauſe reſounded on the victorys of an ALMANZOR; when the ſame partys had poſſibly, no later than the day before, beſtow'd their applauſe as freely on the *victorious butcher*, the HERO of *another ſtage:* where amidſt various frays, bethal and human blood, promiſcuous wounds and ſlaughter; one ſex are obſerv'd as frequent and as pleas'd ſpectators as the other, and ſometimes not

* VOL. I. *p.* 147, &c. 151, 176, 186, 187.

† VOL. I. *p.* 183, &c.

Misc. 5. *ſpectators* only, but *actors* in the *gladiatorian* parts. —— Theſe congregations, which we may be apt to call *heatheniſh* * (tho in reality never known among the *politer heathens*) are, in our *Chriſtian* nation, unconcernedly allow'd and tolerated, as no way injurious to *religious* intereſts; whatever effect they may be found to have on *national manners*, *humanity*, and *civil life*. Of ſuch *indulgencys* as theſe, we hear no complaints. Nor are any *aſſemblys*, tho of the moſt *barbarous* and *enormous* kind, ſo offenſive, it ſeems, to *men of zeal*, as *religious aſſemblys*, of a *different* faſhion or habit from their own.

I AM ſorry to ſay, that, tho in the many parts of *poetry* our attempts have been high and noble, yet in general the TASTE of *wit* and *letters* lies much upon a level with what relates to our ſtage.

I CAN readily allow to our BRITISH *genius* what was allow'd to the ROMAN heretofore:

† —— *Natura ſublimis & acer:*
Nam ſpirat tragicum ſatis, & feliciter audet.

But then I muſt add too, that the exceſſive indulgence and favour ſhown to our *authors* on account of what their *mere genius* and *flowing* vein afford, has render'd them intolerably ſupine, conceited, and admirers of themſelves. The publick having once ſuffer'd 'em to take the aſcendant, they become, like flatter'd princes, impatient of contradiction or advice. They think it a diſgrace to be criticized, even by a *friend*; or to reform, at his deſire, what they themſelves are fully convinc'd is negligent, and uncorrect.

‡ *Sed turpem putat in ſcriptis, metuitque lituram.*

The ‖ *limæ labor* is the great grievance with our countrymen. An *Engliſh* AUTHOR wou'd be *all* GENIUS. He wou'd reap the *fruits* of art; but without ſtudy, pains, or application. He thinks it neceſſary, indeed (leſt his learning ſhou'd be call'd in

* VOL. I. *p.* 182, &c.
† Hor. Ep. 1. *l.* 2.
‡ Ibid.
‖ Ars Poet.

queſtion) to ſhow the world that he errs *knowingly* againſt the rules of art. And for this reaſon, whatever piece he publiſhes at any time, he ſeldom fails, in ſome prefix'd apology, to ſpeak in ſuch a manner of *criticiſm* and *art*, as may confound the ordinary *reader*, and prevent him from taking up a *part*, which, ſhou'd he once aſſume, wou'd prove fatal to the impotent and mean performance. Ch. 1.

'TWERE to be wiſh'd, that when once our authors had conſider'd of a *model* or *plan*, and attain'd the knowledg of a * WHOLE and PARTS; when from this beginning they had proceeded to *morals*,

* "ΟΛΟΝ δ' ἐστι τὸ ἔχον ἀρχὴν καὶ μέσον καὶ τελευτήν. Ἀρχὴ δ' ἐστιν, ὃ αὐτὸ μὲν ἐξ ἀνάγκης, μὴ μετ' ἄλλο ἐστὶ· μετ' ἐκεῖνο δ' ἕτερον πέφυκεν εἶναι ἢ γίνεσθαι. Τελευτὴ δ' τἀναντίον, ὃ αὐτο μετ' ἄλλο πέφυκεν εἶναι, ἢ ἐξ ἀνάγκης, ἢ ὡς ἐπιτοπολύ· μετὰ δ' τοῦτο ἄλλο οὐδέν. Μέσον δ', καὶ αὐτό μετ' ἄλλο καὶ μετ' ἐκεῖνο ἕτερον. Arist. de Poet. cap. 7 And in the following chapter, Μῦθος δ' ἐστὶν ΕΙΣ, οὐχ ὥσπερ τινὲς οἴονται, ἐὰν περὶ ἕνα ᾖ, &c.

Denique ſit quod vis ſimplex duntaxat & UNUM.
Horat. de Arte Poet. *See* VOL. I. *p.* 98, 99.

'Tis an infallible proof of the want of juſt *integrity* in every writing, from the *epopee* or *heroick* poem, down to the familiar epiſtle, or ſlighteſt eſſay either in *verſe* or *proſe*, if every ſeveral part or portion fits not its proper place ſo exactly, that the leaſt tranſpoſition wou'd be impracticable. Whatever is *epiſodick*, tho perhaps it be a *whole*, and in itſelf *intire*, yet being inſerted, as a *part*, in a work of greater length, it muſt appear only in its *due place*. And that place alone can be call'd its *due*-one, which alone befits it. If there be any paſſage in the middle or end, which might have ſtood in the beginning; or any in the beginning, which might have ſtood as well in the middle or end; there is properly in ſuch a piece neither beginning, middle or end. 'Tis a mere *rhapſody*; not a work. And the more it aſſumes the air and appearance of *a real work*, the more ridiculous it becomes. See above, *p.* 21. And VOL. I. *p.* 98,

Misc. 5. and the knowledg of what is call'd * POETICK MANNERS and TRUTH; when they had learnt to reject *falſe thought*, embarraſſing and *mix'd metaphors*,

* *Reſpicere exemplar vitae morumque jubebo*
Doctum imitatorem, & VERAS hinc ducere voces.
Horat. de Arte Poet.

The chief of antient criticks, we know, extols HOMER, above all things, for underſtanding how "*To LYE* "*in perfection:*" as the paſſage ſhews which we have cited above, VOL. I. *p.* 233. His LYES, according to that maſter's opinion, and the judgment of many of the graveſt and moſt venerable writers, were, in themſelves, the juſteſt *moral truths*, and exhibitive of the beſt doctrine and inſtruction in life and manners. It may be aſk'd perhaps, "How comes the poet, then, to draw no ſingle pat-"tern of the kind, no *perfect character*, in either of his "heroick pieces?" I anſwer, that ſhou'd he attempt to do it, he wou'd, *as a poet*, be prepoſterous and falſe. 'Tis not *the poſſible*, but the *probable* and *likely* which muſt be the poet's guide in *manners*. By this he wins attention, and moves the conſcious reader or ſpectator; who judges beſt from *within*, by what he naturally feels and experiences in his own heart. The perfection of virtue is from long *art* and *management*, *ſelf-controul*, and, as it were, *force of nature*. But the common auditor or ſpectator, who ſeeks pleaſure only, and loves to engage his paſſion, by view of other paſſion and emotion, comprehends little of the reſtraints, allays and corrections which form this *new* and *artificial creature*. For ſuch indeed is the *truly virtuous man;* whoſe ART, tho ever ſo *natural* in itſelf, or juſtly founded in *reaſon* and *nature*, is an improvement far beyond the common ſtamp, or known character of human kind. And thus the compleatly virtuous and perfect character is *unpoetical* and *falſe*. Effects muſt not appear, where cauſes muſt neceſſarily remain unknown and incomprehenſible. A HERO *without paſſion*, is, in poetry, as abſurd as *a* HERO *without life or action*. Now if *paſſion* be allow'd, *paſſionate action* muſt enſue. The ſame heroick genius and ſeeming magnanimity which

the ridiculous *point* in comedy, and the *falſe ſublime*, and *bombaſt* in heroick; they wou'd at laſt have ſome Ch. I.

tranſport us when beheld, are naturally tranſporting in the lives and manners of *the great*, who are deſcrib'd to us. And thus the able *deſigner* who feigns in behalf of *truth*, and draws his characters after the *moral rule*, fails not to diſcover nature's propenſity, and aſſigns to theſe high ſpirits their proper exorbitancy, and inclination to exceed in that tone or ſpecies of paſſion, which conſtitutes the eminent or ſhining part of each poetical character. The paſſion of an ACHILLES is towards that glory which is acquir'd by arms and perſonal valour. In favour of this character, we forgive the generous youth his exceſs of ardour in the field, and his reſentment when injur'd and provok'd in council, and by his allies. The paſſion of an ULYSSES is towards that glory which is acquir'd by prudence, wiſdom, and ability in affairs. 'Tis in favour of this character that we forgive him his ſubtle, crafty, and deceitful air: ſince the *intriguing ſpirit*, the *over-reaching manner*, and *over-refinement of art and policy*, are as naturally incident to the experienc'd and thorow politician, as *ſudden reſentment*, *indiſcreet and raſh behaviour*, to the open undeſigning character of a warlike youth. The gigantick force and military toil of an AJAX wou'd not be ſo eaſily credible, or engaging, but for the honeſt ſimplicity of his nature, and the heavineſs of his parts and genius. For ſtrength of body being ſo often noted by us, as unattended with equal parts and ſtrength of mind; when we ſee this natural effect expreſs'd, and find our ſecret and malicious kind of reaſoning confirm'd, on this hand; we yield to any *hyperbole* of our poet, on the other. He has afterwards his full ſcope, and liberty of enlarging, and exceeding, in the peculiar virtue and excellence of his hero. He may *lye* ſplendidly, raiſe *wonder*, and be as *aſtoniſhing* as he pleaſes. Every thing will be allow'd him in return for this frank allowance. Thus the tongue of a NESTOR may work prodigys, whilſt the accompanying allys of a rhetorical fluency, and aged experience, are kept in view. An AGAMEMNON may be admir'd as a noble and wiſe

Misc. 5. regard to numbers, harmony, and *an* * *ear*, and correct, as far as possible, the harsh sounds of our language; in *poetry* at least, if not in *prose*.

BUT so much are our *British* poets taken up, in seeking out that monstrous ornament which we call

chief, whilst a certain princely haughtiness, a stiffness, and stately carriage natural to the character, are represented in his person, and noted in their ill effects. For thus *the excesses* of every character are by the poet *redress'd* And the misfortunes naturally attending such excesses, being justly apply'd; our passions, whilst in the strongest manner engag'd and mov'd, are in the wholesomest and most effectual manner corrected and *purg'd*. Were a man to form himself by one single pattern or original, however perfect; he wou'd himself be a mere *copy*. But whilst he draws from various models, he is *original*, *natural*, and *unaffected*. We see in outward carriage and behaviour, how ridiculous any one becomes who imitates another, be he ever so graceful. They are mean spirits who love to copy *merely*. Nothing is agreeable or natural, but what is *original*. Our manners, like our faces, tho ever so beautiful, must differ in their beauty. An over-regularity is next to a deformity. And in *a poem* (whether *epick* or *dramatick*) a compleat and *perfect character* is the greatest *monster*, and of all poetick fictions not only the least *engaging*, but the least *moral* and *improving*. ——— Thus much by way of remark upon *poetical* TRUTH, and the just fiction, or artful *lying* of the able poet; according to the judgment of the *master*-critick. What HORACE expresses of the same *lying* virtue, is of an easier sense, and needs no explanation.

Atque ita mentitur, sic veris falsa remiscet;
Primo ne medium, medio ne discrepet imum. De Arte Poet.

The same may be observ'd not only in *heroick* draughts, but in the inferiour characters of *comedy*.

Quam similis uterque est sui! Ter. Phorm. Act. 3. Sc. 1.

See VOL. I. *p.* 4, 96, 97, 227, & 236. in the notes, at the end.

* VOL. I. *p.* 147.

* *rhyme*, that 'tis no wonder if other ornaments, and *real graces* are unthought of, and left unattempted. However, since in some parts of poetry (e- Ch. I.

* The reader, if curious in these matters, may see Is. VOSSIUS *de viribus rhythmi;* and what he says, withal, of antient *musick*, and the degrees by which they surpass us moderns (as has been demonstrated by late mathematicians of our nation) contrary to a ridiculous notion some have had, that because in this, as in all other arts, the antients study'd *simplicity*, and affected it as the highest perfection in their performances, they were therefore ignorant of *parts* and *symphony*. Against this, Is. VOSSIUS, amongst other authors, cites the antient Peripatetick περὶ Κόσμου at the beginning of his fifth chapter. To which he might have added another passage in chap. 6. The suitableness of this antient author's thought to what has been often advanc'd in the philosophical parts of these volumes, concerning the universal *symmetry*, or union of *the whole*, may make it excusable if we add here the two passages together, in their inimitable original. Ἴσως δὲ καὶ τῶν ἐναντίων ἡ φύσις γλίχεται, καὶ ἐκ τούτων ἀποτελεῖν τὸ σύμφωνον, οὐκ ἐκ τῶν ὁμοίων. ὥσπερ ἀμέλει τὸ ἄῤῥεν συνήγαγη πρὸς τὸ θῆλυ, καὶ οὐχ ἑκάτερον πρὸς τὸ ὁμόφυλον, καὶ τὴν πρώτην ὁμόνοιαν διὰ τῶν ἐναντίων συνῆψεν, οὐ διὰ τῶν ὁμοίων. Ἔοικε δὲ καὶ ἡ τέχνη τὴν φύσιν μιμουμένη, τοῦτο ποιεῖν. Ζωγραφία μὲν γὰρ, λευκῶν τε καὶ μελάνων, ὠχρῶν τε καὶ ἐρυθρῶν χρωμάτων ἐγκερασαμένη φύσεις, τὰς εἰκόνας τοῖς προηγουμένοις ἀπετέλεσε συμφώνους. Μουσικὴ δὲ, ὀξεῖς ἅμα καὶ βαρεῖς, μακρούς τε καὶ βραχεῖς φθόγγους μίξασα, ἐν διαφόροις φωναῖς, μίαν ἀπετέλεσεν ἁρμονίαν. Γραμματικὴ δὲ, ἐκ φωνηέντων καὶ ἀφώνων γραμμάτων κράσιν ποιησαμένη, τὴν ὅλην τέχνην ἀπ' αὐτῶν συνεστήσατο. τἀυτὸ δὲ τοῦτο ἦν καὶ τὸ παρὰ τῷ σκοτεινῷ λεγόμενον Ἡρακλείτῳ. συνάψιας οὖλα καὶ οὐχὶ οὖλα, συμφερόμενον καὶ διαφερόμενον, συνᾶδον καὶ διᾶδον, καὶ ἐκ πάντων ἕν, καὶ ἐξ ἑνὸς πάντα. And in the following passage, Μία δὲ ἐκ πάντων ἁρμόνια συναδόντων καὶ χορευόντων κατὰ τὴν οὐρανὸν, ἐξ ἑνὸς τε γίνεται, καὶ εἰς ἓν ἀπολήγει. Κόσμον δ' ἐτύμως τὸ σύμπαν, ἀλλ' οὐκ ἀκοσμίαν ὀνομάσαις ἄν. Καθάπερ δὲ ἐν χορῷ κορυφαίου κατάρξαντος, συνεπηχεῖ πᾶς ὁ χορὸς ἀνδρῶν, ἔσθ' ὅτε καὶ γυναικῶν, ἐν διαφόροις φωναῖς ὀξυτέραις καὶ βαρυτέραις, μίαν ἁρμονίαν ἐμμελῆ κεραννύντων, οὕτως ἔχει καὶ ἐπὶ τοῦ τὸ σύμπαν διέποντος ΘΕΟΥ. See VOL. II. *p.* 140. And above, *p.* 124, 5, &c. in the notes.

Miſc. 5. ſpecially in *the dramatick*) we have been ſo happy as to triumph over this barbarous taſte; 'tis unaccountable that our *poets*, who from this privilege ought to undertake ſome further refinements, ſhou'd remain ſtill upon the ſame level as before. 'Tis a ſhame to our *authors*, that in their elegant ſtile and *metred proſe* there ſhou'd not be found a peculiar grace and harmony, reſulting from a mere natural and eaſy diſengagement of their periods, and from a careful avoiding the encounter of the ſhocking conſonants and jarring to which our language is ſo unfortunately ſubject.

THEY have of late, 'tis true, reform'd in ſome meaſure the gouty joints and darning-work of *whereunto's*, *whereby's*, *thereof's*, *therewith's*, and the reſt of this kind; by which, complicated periods are ſo curiouſly ſtrung, or hook'd on, one to another, after the long-ſpun manner of the *bar*, or *pulpit*. But to take into conſideration no real accent, or cadency of words, no ſound or meaſure of ſyllables; to put together, at one time, a ſet of compounds, of the longeſt *Greek* or *Latin* terminations; and at another, to let whole verſes, and thoſe too of our heroick and longeſt ſort, paſs currently in *monoſyllables*; is, methinks, no ſlender negligence. If ſingle verſes at the head, or in the moſt emphatical places, of the moſt conſiderable works, can admit of ſuch a ſtructure, and paſs for truly harmonious and poetical in this negligent form; I ſee no reaſon why more verſes than one or two, of the ſame formation, ſhou'd not be as well admitted; or why an un-interrupted ſucceſſion of theſe well-ſtrung *monoſyllables* might not be allow'd to clatter after one another, like the hammers of a paper-mill, without any breach of muſick, or prejudice to the harmony of our language. But if perſons who have gone no farther than a ſmith's anvil to gain *an ear*, are yet likely, on fair trial, to find a plain defect in theſe *ten-monoſyllable* heroicks; it wou'd follow, methinks, that even a *proſe*-author, who attemps to write po-

lately, ſhou'd endeavour to confine himſelf within thoſe bounds, which can never, without breach of harmony, be exceeded in any juſt *metre*, or agreeable pronunciation. Ch. 1.

THUS HAVE I ventur'd to arraign the authority of theſe ſelf-privileg'd writers, who wou'd exempt themſelves from *criticiſm*, and ſave their ill-acquir'd reputation, by the decrial of an *art*, on which the cauſe and intereſt of *wit* and *letters* abſolutely depend. Be it they themſelves, or their great patrons in their behalf, who wou'd thus arbitrarily ſupport the credit of ill writings; the attempt, I hope, will prove unſucceſsful. Be they moderns or antients, foreigners or natives, ponderous and auſtere writers, or airy and of the humorous kind: whoever takes refuge here, or ſeeks protection hence; whoever joins his party or intereſt to this cauſe; it appears from the very fact and endeavour alone, that there is juſt ground to ſuſpect ſome inſufficiency or impoſture at the bottom. And on this account the READER, if he be wiſe, will the rather redouble his application and induſtry, to examine the merit of his aſſuming author. If, as *reader*, and *judg*, he dare once aſſert that *liberty* to which we have ſhewn him juſtly intitled; he will not eaſily be threaten'd or ridicul'd out of the uſe of his *examining capacity*, and *native privilege* of CRITICISM.

'TWAS to this *art*, ſo well underſtood and practis'd heretofore, that the wiſe antients ow'd whatever was conſummate and perfect in their productions. 'Tis to the ſame *art* we owe the recovery of letters in theſe latter ages. To this alone we muſt aſcribe the recognition of antient manuſcripts, the diſcovery of what is ſpurious, and the diſcernment of whatever is genuine of thoſe venerable remains which have paſs'd thro ſuch dark periods of ignorance, and rais'd us to the improvements we now make in every ſcience. 'Tis to this *art*, that even the *ſacred authors* themſelves owe their higheſt purity and correctneſs.

Misc. 5. So *ſacred* ought the *art* it-ſelf to be eſteem'd; when from its ſupplies alone is form'd that judicious and learned ſtrength by which the defenders of our holy religion are able ſo ſucceſsfully to refute the *heathens*, *Jews*, *ſectarians*, *hereticks*, and other enemies or oppoſers of our primitive and antient faith.

But having thus, after our author's example, aſſerted the uſe of CRITICISM, in all literate works, from the main *frame*, or *plan* of every writing, down to the minuteſt *particles*; we may now proceed to exerciſe this *art* upon our author himſelf, and by his own rules examine him in this his laſt treatiſe; reſerving ſtill to our-ſelves the ſame privilege of variation, and excurſion into other ſubjects, the ſame *epiſodick* liberty, and right of wandering, which we have maintain'd in the preceeding chapters.

CHAP. II.

Generation and ſucceſſion of our national and modern wit. — *Manners of the* proprietors. — *Corporation, and joint-ſtock.* — *Statute againſt* criticiſm. *A coffee-houſe committee.* — *Mr.* BAYS. — *Other* BAYS's *in divinity.* — *Cenſure of our author's* Dialogue-piece; *and of the manner of* dialogue-*writing, us'd by reverend wits.*

ACCORDING to the common courſe of practice in our age, we ſeldom ſee the character of *writer* and that of *critick* united in the ſame perſon. There is, I know, a certain ſpecies of *authors* who ſubſiſt wholly by the *criticiſing* or *commenting* practice upon others, and can appear in no other form beſides what this employment authorizes them to aſſume. They have no *original* character, or *firſt* part; but wait for ſomething which may be call'd *a work*, in order to graft upon it, and come in, for ſharers, at ſecond hand.

THE *pen-men* of this capacity and degree, are, from their function and employment, diſtinguiſh'd by the title of ANSWERERS. For it happens in the world, that there are readers of a genius and ſize juſt fitted to theſe *anſwering* authors. *Theſe*, if they teach 'em nothing elſe, will teach 'em, they think, to *criticize*. And tho the new practiſing criticks are of a ſort unlikely ever to underſtand any *original book* or *writing*; they can underſtand, or at leaſt remember, and quote the ſubſequent reflections, flouts, and jeers, which may accidentally be made on ſuch a piece. Wherever a gentleman of this ſort happens, at any time, to be in company, you ſhall no ſooner hear a new book ſpoken of, than 'twill be aſk'd, "Who has anſwer'd it?" or "When is there an "anſwer to come out?" —— Now the *anſwer*, as our gentleman knows, muſt needs be newer than the *book*. And the *newer* a thing is, the more faſhionable ſtill, and the genteeler the ſubject of diſcourſe. For this the bookſeller knows how to fit our gentleman to a nicety: for he has commonly an *anſwer* ready beſpoke, and perhaps finiſh'd, by the time his *new book* comes abroad. And 'tis odds but our faſhionable gentleman, who takes both together, may read the *latter* firſt, and drop the other for good and all. Ch. 2.

BUT of theſe *anſwering* WITS, and the manner of *rejoinders*, and reiterate *replys*, we have ſaid what is ſufficient * in a former MISCELLANY. We need only remark in general, "That 'tis neceſſary a *writ*-"*ing* CRITICK ſhou'd underſtand how *to write*. "And tho every *writer* is not bound to ſhew him-"ſelf in the capacity of critick, every writing critick "is bound to ſhew himſelf capable of being a WRI-"TER. For if he be apparently impotent in this "*latter* kind, he is to be deny'd all title or charac-"ter in *the other*."

To *cenſure* merely what another perſon writes; to *twitch*, *ſnap*, *ſnub up*, or *banter*; to torture *ſen-*

* *Viz. Supra*, MISC. I. chap. 2.

Miſc. 5. *tences* and *phraſes*, turn a few expreſſions into ridicule, or write what is now-a-days called an *anſwer* to any piece, is not ſufficient to conſtitute what is properly eſteem'd a WRITER, or AUTHOR in due form. For this reaſon, tho there are many ANSWERERS ſeen abroad, there are few or no CRITICKS or SATIRISTS. But what-ever may be the ſtate of controverſy in our *religion*, or *politick* concerns: 'tis certain that in the mere *literate* world affairs are manag'd with a better underſtanding between the principal partys concern'd. The WRITERS or AUTHORS *in poſſeſſion*, have an eaſier time than any *miniſtry* or *religious party*, which is uppermoſt. They have found a way, by decrying *all* CRITICISM *in general*, to get rid of their *diſſenters*, and prevent all pretences to further *reformation* in their ſtate. *The* CRITICK is made to appear diſtinct, and of another *ſpecies*; wholly different from *the writer*. None who have a GENIUS for *writing*, and can perform with any ſucceſs, are preſum'd ſo ill-natur'd or illiberal as to endeavour to ſignalize themſelves in CRITICISM.

'TIS not difficult, however, to imagine why this practical difference between *writer* and *critick* has been ſo generally eſtabliſh'd amongſt us, as to make the provinces ſeem wholly diſtinct, and irreconcilable. The *forward* WITS, who without waiting their due time, or performing their requiſite ſtudys, ſtart up in the world as AUTHORS, having with little pains or judgment, and by the ſtrength of fancy merely, acquir'd *a name* with mankind, can on no account afterwards ſubmit to a decrial or diſparagement of thoſe raw works to which they ow'd their early character and diſtinction. Ill wou'd it fare with 'em, indeed, if on theſe tenacious terms, they ſhou'd venture upon CRITICISM, or offer to move that *ſpirit* which wou'd infallibly give ſuch diſturbance to their eſtabliſh'd title.

NOW we may conſider, that in our nation, and eſpecially in our preſent age, whilſt wars, debates,

and publick convulſions turn our minds ſo wholly upon buſineſs and affairs; the better *genius*'s being in a manner neceſſarily involv'd in the active ſphere, on which the general eye of mankind is ſo ſtrongly fixt, there muſt remain in the theatre of wit, a ſufficient vacancy of place: and the quality of *actor* upon that ſtage, muſt of conſequence be very eaſily attainable, and at a low price of ingenuity or underſtanding. Ch. 2.

THE perſons therefore who are in poſſeſſion of the *prime parts* in this deſerted theatre, being ſuffer'd to maintain their ranks and ſtations in full eaſe, have naturally a good agreement and underſtanding with their fellow-wits. Being indebted to the times for this happineſs, that with ſo little induſtry or capacity they have been able to ſerve the nation with *wit*, and ſupply the place of real diſpenſers and miniſters of the MUSE's *treaſures*; they muſt, neceſſarily, as they have any love for themſelves, or fatherly affection for their works, conſpire with one another, to preſerve their common intereſt of indolence, and juſtify their remiſneſs, uncorrectneſs, inſipidneſs, and downright ignorance of all literate *art*, or juſt *poetick beauty*.

* *Magna inter moles concordia.*

FOR this reaſon you ſee 'em mutually courteous, and benevolent; gracious and obliging, beyond meaſure; complimenting one another interchangeably, at the head of their works, in *recommendatory* verſes, or in ſeparate panegyricks, eſſays, and fragments of poetry; ſuch as in the *miſcellaneous collections* (our yearly retail of wit) we ſee curiouſly compacted, and accommodated to the reliſh of the world. Here the *Tyrocinium* of genius's is annually diſplay'd. Here, if you think fit, you may make acquaintance with *the young* offspring of WITS, as they come up gradually under *the old*; with due courtſhip, and homage, paid to thoſe high predeceſſors of fame, in hope of being one day admitted, by turn, into the noble order, and made WITS by *patent* and *authority*.

* Juven. Sat. 2. ver. 47.

Misc. 5. THIS is the young *fry* which you may ſee buſily ſurrounding the grown poet, or chief play-houſe-*author*, at *a coffee-houſe*. They are his guards; ready to take up arms for him; if by ſome preſumptuous *critick* he is at any time attack'd. They are indeed the very ſhadows of their immediate predeceſſor, and repreſent the ſame features, with ſome ſmall alteration perhaps for the worſe. They are ſure to aim at nothing above or beyond their maſter; and wou'd on no account give him the leaſt jealouſy of their aſpiring to any degree or order of writing above him. From hence that *harmony* and *reciprocal eſteem*, which, on ſuch a bottom as this, cannot fail of being perfectly well eſtabliſh'd among our poets: the age, mean while, being after this manner hopefully provided, and ſecure of a conſtant and *like* ſucceſſion of meritorious wits, in every kind!

IF by chance a man of ſenſe, un-appriz'd of the authority of theſe high powers, ſhou'd venture to accoſt the gentlemen of this fraternity, at ſome *coffee-houſe* committee, whilſt they were taken up, in mutual admiration, and the uſual praiſe of their national and co-temporary wits; 'tis poſſible he might be treated with ſome civility, whilſt he enquir'd, for ſatisfaction ſake, into the beautys of thoſe particular works ſo unanimouſly extol'd. But ſhou'd he preſume to aſk, in general, "Why is our *epick* or *dra-*
"*matick*, our *eſſay*, or *common proſe* no better exe-
"cuted?" Or, "Why in particular does ſuch or
"ſuch a reputed wit write ſo incorrectly, and with
"ſo little regard to juſtneſs of thought or language?"
The anſwer wou'd preſently be given, "That we
"*Engliſhmen* are not ty'd up to ſuch rigid rules as
"thoſe of the antient *Grecian*, or modern *French*
"criticks."

"BE it ſo (gentlemen!) 'Tis your good pleaſure.
"Nor ought any-one to diſpute it with you. You
"are maſters, no doubt, in your own country. But
"(gentlemen!) the queſtion here, is not what your
"authority may be over your own writers. You

" may have them of what faſhion or ſize of wit you Ch. 2.
" pleaſe; and allow them to entertain you at the
" rate you think ſufficient, and ſatisfactory. But
" can you, by your good pleaſure, or the approba-
" tion of your higheſt patrons, make that to be ei-
" ther *wit*, or *ſenſe*, which wou'd otherwiſe have
" been bombaſt and contradiction? If your poets
" are ſtill * Mr. BAYS's, and your proſe-authors
" Sir ROGERS, without offering at a better manner;
" muſt it follow that *the manner it-ſelf* is good, or
" the *wit* genuine? — What ſay you (gentlemen!)
" to this new piece? —— Let us examine theſe

* To ſee the incorrigibleneſs of our poets in their pedantick manner, their vanity, defiance of criticiſm, their rhodomontade and poetical bravado; we need only turn to our famous poet-laureat (the very Mr. BAYS himſelf) in one of his lateſt and moſt valu'd pieces, writ many years after the ingenious author of the *Rehearſal* had drawn his picture. " I have been liſtening (ſays our poet, in " his preface to *Don Sebaſtian*) what objections had been " made againſt the conduct of the play, but found them " all ſo trivial, that if I ſhou'd name them, a true cri- " tick wou'd imagine that I plaid booty. —— Some are " pleas'd to ſay the writing is dull. But *aetatem habet, " de ſe loquatur*. Others, that the double poiſon is un- " natural. Let the common received opinion, and *Au- " ſonius*'s famous epigram anſwer that. Laſtly, a more ig- " norant ſort of creatures than either of the former, main- " tain that the character of DORAX is not only unnatu- " ral, but inconſiſtent with it-ſelf. Let them read the play, " and think again.——A longer reply is what thoſe cavil- " lers deſerve not. But I will give them and their fel- " lows to underſtand, that the earl of * * * was pleas'd " to read the tragedy twice over before it was acted, " and did me the favour to ſend me word, that I had " written beyond any of my former plays, and that he " was diſpleas'd any thing ſhou'd be cut away. If I have " not reaſon to prefer his ſingle judgment to a whole " faction, let the world be judge: for the oppoſition is " the ſame with that of LUCAN's hero againſt an army,

Miſc. 5. " lines which you call *ſhining!* This ſtring of ſen-
" tences which you call *clever!* This pile of me-
" taphors which you call *ſublime!* —— Are you un-
" willing (gentlemen!) to ſtand the teſt? Do you
" deſpiſe the examination?

" SIR! —— Since you are pleas'd to take this li-
" berty with us; may we preſume to aſk you a que-
" ſtion? O gentlemen! as many as you pleaſe:
" I ſhall be highly honour'd. Why then (pray
" Sir!) inform us, whether you have ever *writ?*
" Very often (gentlemen!) eſpecially on a poſt-
" night. But have you writ (for inſtance, Sir!)
" a *play*, a *ſong*, an *eſſay*, or a PAPER, as, by way
" of eminence, the current *pieces* of our weekly wits
" are generally ſtil'd? Something of this kind I
" may perhaps (gentlemen!) have attempted, tho
" without publiſhing my work. But pray (gentle-
" men!) what is my *writing* or *not writing* to the
" queſtion in hand? Only this (Sir!) and you
" may fairly take our words for it: that, whenever
" you publiſh, you will find the town againſt you.
" Your piece will infallibly be condemn'd. So
" let it. But for what reaſon, gentlemen? I am
" ſure, you never ſaw the piece. No, Sir. But
" you are a CRITICK. And we know by certain
" experience, that, when a *critick* writes according
" to rule and method, he is ſure never to hit the
" *Engliſh* taſte. Did not Mr. *R*—, who criticiz'd
" our *Engliſh* tragedy, write a ſorry one of his
" own? If he did (gentlemen!) 'twas his own
" fault, not to know his genius better. But is his
" criticiſm the leſs juſt on this account? If a mu-
" ſician performs his part well in the hardeſt ſym-

" *concurrere bellum atque virum.* I think I may modeſtly
" conclude, *&c.*"

Thus he goes on, to the very end, in the ſelf-ſame ſtrain. Who, after this, can ever ſay of the *Rehearſal*-author, that his picture of our poet was over-charg'd, or the national humour wrong deſcrib'd?

" phonys, he muſt neceſſarily know the notes, and " underſtand the rules of harmony and muſick. But " muſt a man, therefore, who has an ear, and has " ſtudy'd the rules of muſick, of neceſſity have a " voice or hand? Can no one poſſibly judg a *fid-* " *dle*, but who is himſelf a *fiddler?* Can no one " judg a *picture*, but who is himſelf a *layer of co-* " *lours?*"——

Ch. 2.

THUS far our rational gentleman perhaps might venture, before his coffee-houſe audience. Had I been at his elbow to prompt him as a friend, I ſhou'd hardly have thought fit to remind him of any thing further. On the contrary, I ſhou'd have rather taken him aſide, to inform him of this *cabal*, and eſtabliſh'd *corporation* of wit; of their declar'd averſion to *criticiſm*, and of their known laws and ſtatutes in that caſe made and provided. I ſhou'd have told him, in ſhort, that learned arguments wou'd be miſpent on ſuch as theſe: and that he wou'd find little ſucceſs, tho he ſhou'd ever ſo plainly demonſtrate to the gentlemen of this ſize of wit and underſtanding, " That " the greateſt *maſters of art*, in every kind of writ- " ing, were eminent in the *critical* practice." But that they really were ſo, witneſs, among *the antients*, their greateſt * PHILOSOPHERS, whoſe *critical* pieces lie intermixt with their profound *philoſophical* works, and other politer tracts ornamentally writ, † for publick uſe. Witneſs in *hiſtory* and *rhetorick*, ISOCRATES, DIONYSIUS HALICARNASSEUS, PLUTARCH, and the corrupt LUCIAN himſelf; the only one perhaps of theſe authors whom our gentlemen may, in ſome modern tranſlation, have look'd into, with any curioſity or delight. To theſe among the *Romans* we may add CICERO, VARRO, HORACE, QUINTILIAN, PLINY, and many more.

* *Viz.* PLATO, ARISTOTLE. See, in particular, the PHÆDRUS of the former; where an intire piece of the orator LYSIAS is criticiz'd in form.

† The diſtinction of treatiſes was into the ἀκροαματικοὶ, and ἐξωτερικοὶ.

Misc. 5. AMONG *the moderns*, a BOILEAU and a CORNEILLE are ſufficient precedents in the caſe before us. They apply'd their *criticiſm* with juſt ſeverity, even to their own works. This indeed is a manner hardly practicable with the poets of our own nation. It wou'd be unreaſonable to expect of 'em that they ſhou'd bring ſuch meaſures in uſe, as being apply'd to their works, wou'd diſcover 'em to be wholly deform'd and diſproportionable. 'Tis no wonder therefore if we have ſo little of this critical genius extant, to guide us in our taſte. 'Tis no wonder if what is generally current in this kind, lies in a manner bury'd, and in diſguiſe under burleſque, as particularly in the * witty comedy of a noble author of this laſt age. To the ſhame, however, of our profeſs'd wits and enterprizers in the higher ſpheres of poetry, it may be obſerv'd, that they have not wanted good advice and inſtruction of the graver kind, from as high a hand in reſpect of quality and character: ſince one of the juſteſt of our modern poems, and ſo confeſs'd even by our poets themſelves, is a ſhort *criticiſm*, an ART *of* POETRY, by which, if they themſelves were to be judg'd, they muſt in general appear no better than mere bunglers, and void of all true ſenſe and knowledg in their art. But if in reality both *critick* and *poet*, confeſſing the juſtice of theſe rules of art, can afterwards, in practice, condemn and approve, perform and judg, in a quite different manner from what they acknowledg juſt and *true*; it plainly ſhews, that, tho perhaps we are not indigent in *wit*; we want what is of more conſequence, and can alone raiſe *wit* to any dignity or worth; even *plain* HONESTY, MANNERS, and a *ſenſe* of that MORAL TRUTH, on which (as has been often expreſs'd in theſe † volumes) *poetick* TRUTH and *beauty* muſt naturally depend.

* The *Rehearſal*. See VOL. I. *p.* 176. and juſt above *p.* 188. in the notes.

† *Viz.* VOL. I. *p.* 141. and 188. and 226, *&c.* See above, *p.* 177. and in the notes.

* *Qui didicit patriæ quid debeat, & quid amicis,* Ch. 2.
Quo ſit amore parens, quo frater amandus & hoſpes,
Quod ſit conſcripti, quod judicis officium,——
—————————— ille profecto
Reddere perſonæ ſcit convenientia cuique.

As for this ſpecies of *morality* which diſtinguiſhes the civil offices of life, and deſcribes each becoming perſonage or character in this ſcene; ſo neceſſary it is for the *poet* and *polite author* to be appriz'd of it, that even *the divine* himſelf may with juſter pretence be exempted from the knowledg of this ſort. The compoſer of religious diſcourſes has the advantage of that *higher ſcene* of myſtery, which is above the level of human commerce. 'Tis not ſo much his concern, or buſineſs, to be *agreeable*. And often when he wou'd endeavour it, he becomes more than ordinarily diſpleaſing. *His* theater, and *that* of the polite world, are very different: inſomuch that in a *reverend* AUTHOR, or DECLAIMER of this ſort, we naturally excuſe the ignorance of ordinary *decorum*, in what relates to the affairs of our inferiour temporal world. But for *the* POET or *genteel* WRITER, who is of this world merely, 'tis a different caſe. He muſt be *perfect* in this moral ſcience. We can eaſily bear the loſs of *indifferent* POETRY or ESSAY. A good bargain it were, cou'd we get rid of every *moderate* performance in this kind. But were we oblig'd to hear only *excellent* SERMONS, and to read nothing, in the way of devotion, which was not *well writ*: it might poſſibly go hard with many Chriſtian people, who are at preſent ſuch attentive auditors and readers. Eſtabliſh'd paſtors have a right to be *indifferent*. But voluntary diſcourſers and attempters in wit or poetry, are as intolerable, when they are indifferent, as either fiddlers or painters:

† —— *Poterat duci quia cœna ſine iſtis.*

Other BAYS's and *poetaſters* may be lawfully baited; tho we patiently ſubmit to our BAYS's in *divinity*.

* Horat. de Arte Poet. ver. 312, &c. † Ibid. ver. 376.

Misc. 5. HAD the author of our * *ſubject-treatiſes* conſider'd thorowly of theſe literate affairs, and found how the intereſt of wit ſtood at preſent in our nation, he wou'd have had ſo much regard ſurely to his own intereſt, as never to have writ unleſs either in the ſingle capacity of mere CRITICK, or that of AUTHOR *in form*. If he had reſolv'd never to produce a regular or legitimate piece, he might pretty ſafely have writ on ſtill after the rate of his firſt volume, and *mixt* manner. He might have been as *critical*, as *ſatirical*, or as full of *raillery* as he had pleas'd. But to come afterwards as a grave *actor* upon the ſtage, and expoſe himſelf to criticiſm in his turn, by giving us a work or two in form, after the regular manner of compoſition, as we ſee in his ſecond volume; this, I think, was no extraordinary proof of his judgment or ability, in what related to his own credit and advantage.

ONE of theſe formal pieces (the INQUIRY already examin'd) we have found to be wholly after the manner, which in one of his critical pieces he calls *the methodick*. But his next piece (the MORALISTS, which we have now before us) muſt, according to his own † rules, be reckon'd as an undertaking of greater weight. 'Tis not only at the bottom, as *ſyſtematical*, *didactick* and *preceptive*, as that other piece of formal ſtructure; but it aſſumes withal another garb, and more faſhionable turn of wit. It conceals what is *ſcholaſtical*, under the appearance of a polite work. It aſpires to *dialogue*, and carrys with it not only thoſe poetick features of the pieces antiently call'd MIMES; but it attempts to unite the ſeveral perſonages and characters in ONE *action*, or *ſtory*, within a determinate compaſs of *time*, regularly divided, and drawn into different and proportion'd *ſcenes*: and this, too, with variety of STILE; the *ſimple*, *comick*, *rhetorical*, and even the *poetick* or

* *Supra*, p. 94, 130.

† VOL. I. *p.* 131, *&c.* and *p.* 174.

ſublime; ſuch as is the apteſt to run into enthuſiaſm and extravagance. So much is our author, by virtue of this piece *, *a* POET *in due form*, and by a more apparent claim, than if he had writ a PLAY, or *dramatick piece*, in as regular a manner, at leaſt, as any known at preſent on our ſtage. Ch. 2.

* That he is conſcious of this, we may gather from that line or two of advertiſement, which ſtands at the beginning of his firſt edition. "As for the characters, and "incidents, they are neither wholly feign'd (*ſays he*) nor "wholly true: but according to the liberty allow'd in "the way of DIALOGUE, the principal matters are found-"ed upon truth; and the reſt as near reſembling as may "be. 'Tis *a ſceptick* recites: and the hero of the piece "paſſes for *an enthuſiaſt*. If a perfect character be want-"ing; 'tis the ſame caſe here, as with the poets in ſome "of their beſt pieces. And this ſurely is a ſufficient war-"rant for the author of a PHILOSOPHICAL RO-"MANCE."— Thus our author himſelf; who to conceal, however, his ſtrict imitation of the antient *poetick* DIALOGUE, has prefix'd an auxiliary title to his work, and given it the ſirname of RHAPSODY: as if it were merely of that *eſſay* or *mix'd* kind of works, which come abroad with an affected air of negligence and irregularity. But whatever our author may have affected in his *title-page*, 'twas ſo little his intention to write after that model of incoherent workmanſhip, that it appears to be ſolely againſt his will, if this *dialogue-piece* of his has not the juſt character, and correct form of thoſe antient *poems* deſcrib'd. He would gladly have conſtituted ONE ſingle *action* and *time*, ſuitable to the juſt ſimplicity of thoſe dramatick works. And this, one wou'd think, was eaſy enough for him to have done. He needed only to have brought his firſt ſpeakers immediately into action, and ſav'd the *narrative* or *recitative* part of PHILOCLES *to* PALEMON, by producing them as ſpeaking perſonages upon his ſtage. The ſcene all along might have been *the park*. From the early evening to the late hour of night, that the two galants withdrew to their town apartments,

Miſc. 5. IT appears, indeed, that as high as our author, in his *critical* capacity, wou'd pretend to carry the refin'd manner and accurate SIMPLICITY of the antients; he dares not, in his own model and principal performance, attempt to unite his philoſophy in one ſolid and uniform body, nor carry on his argument in one continued chain or thred. Here our author's timorouſneſs is viſible. In the very plan or model of his work, he is apparently put to a hard ſhift, to contrive how or with what probability he might introduce men of any note or faſhion, * reaſoning expreſly and purpoſely, without play or trifling, for two or three hours together, on mere PHILOSOPHY and MORALS. He finds theſe ſubjects (as he confeſſes) ſo wide of common converſation, and, by long cuſtom, ſo appropriated to the *ſchool*, the *univerſity-chair*, or *pulpit*, that he thinks it hardly ſafe or practicable to treat of them elſewhere, or in a different tone. He is forc'd therefore to raiſe particular *machines*, and conſtrain his principal characters, in order to carry a better face, and bear himſelf out, againſt the appearance of *pedantry*. Thus his *gentleman*-philoſopher THEOCLES, before he enters into his real character, becomes a feign'd *preacher*. And even when his real character comes on, he hardly dares ſtand it out; but to deal the better with his *ſceptick*-friend, he falls again to perſonating, and takes up the humour of the *poet* and *enthuſiaſt*. PA-

there was ſufficient time for the narrator PHILOCLES to have *recited* the whole tranſaction of the ſecond and third part; which wou'd have ſtood throughout as it now does: only at the concluſion, when the *narrative* or *recitative part* had ceas'd, the *ſimple* and *direct* DIALOGUE wou'd have again return'd, to grace the *exit*. By this means the *temporal*, as well as *local* unity of the piece had been preſerv'd. Nor had our author been neceſſitated to commit that *anachroniſm*, of making his firſt part, *in order*, to be laſt *in time*.

* VOL. I. *p.* 137, &c.

LEMON the man of quality, and who is firſt introduc'd as ſpeaker in the piece, muſt, for faſhion-ſake, appear *in love*, and under a kind of melancholy produc'd by ſome miſ-adventures in the world. How elſe ſhou'd he be ſuppos'd ſo ſerious? PHILOCLES his friend (an airy gentleman of the world, and a thorow raillyer) muſt have a home charge upon him, and feel the anger of his grave friend before he can be ſuppos'd grave enough to enter into a philoſophical diſcourſe. A quarter of an hour's reading muſt ſerve to repreſent an hour or two's debate. And a new ſcene preſenting it-ſelf, ever and anon, muſt give refreſhment, it ſeems, to the faint reader, and remind him of the characters and buſineſs going on. Ch. 2.

'TIS in the ſame view that WE MISCELLANARIAN authors, being fearful of the natural laſſitude and ſatiety of our indolent reader, have prudently betaken our-ſelves to the way of *chapters* and *contents*; that as the reader proceeds, by frequent intervals of repoſe, contriv'd on purpoſe for him, he may from time to time be advertis'd of what is yet to come, and be tempted thus to renew his application.

THUS in our modern *plays* we ſee, almoſt in every other leaf, deſcriptions or illuſtrations of the action, not in the *poem* itſelf, or in the mouth of the actors; but by the poet, in his own perſon; in order, as appears, to help out a defect of the text, by a kind of marginal note, or comment, which renders theſe pieces of a *mix'd* kind between the *narrative* and *dramatick*. 'Tis in this faſhionable ſtile, or manner of dumb ſhew, that the reader finds the action of the piece more amazingly expreſs'd than he poſſibly cou'd by the lines of the *drama* itſelf; where the partys alone are ſuffer'd to be ſpeakers.

'TIS out of the ſame regard to eaſe, both in reſpect of writer and reader, that we ſee long characters and deſcriptions at the head of moſt dramatick pieces, to inform us of the relations, kindred, intereſts and deſigns of the *dramatis perſonæ*: this being of the higheſt importance to the reader, that he may

Misc. 5. the better underſtand *the plot*, and find out the principal characters and incidents of the piece; which otherways cou'd not poſſibly diſcover themſelves, as they are read in their due order. And to do juſtice to our play-readers, they ſeldom fail to humour our poets in this reſpect, and read over the characters with ſtrict application, as a ſort of *grammar*, or *key*, before they enter on the piece it-ſelf. I know not whether they wou'd do ſo much for any philoſophical piece in the world. Our author ſeems very much to queſtion it; and has therefore made that part eaſy enough, which relates to the diſtinction of his characters, by making uſe of the narrative manner. Tho he had done as well, perhaps, not to have gone out of the natural plain way, on this account. For with thoſe to whom ſuch philoſophical ſubjects are agreeable, it cou'd be thought no laborious taſk to give the ſame attention to characters in *dialogue*, as is given at the firſt entrance by every reader to the eaſieſt *play*, compos'd of feweſt and plaineſt perſonages. But for thoſe who read theſe ſubjects with mere ſupineneſs, and indifference; they will as much begrudg the pains of attending to the characters thus particularly pointed out, as if they had only been diſcernible by inference and deduction from the mouth of the ſpeaking partys themſelves.

MORE REASONS are given by our * author himſelf, for his avoiding the *direct* way of DIALOGUE; which at preſent lies ſo low, and is us'd only now and then, in our *party-pamphlets*, or new-faſhion'd *theological eſſays*. For of late, it ſeems, the manner has been introduc'd into church controverſy, with an attempt of *raillery* and *humour*, as a more ſucceſsful method of dealing with hereſy and infidelity. The burleſque divinity grows mightily in vogue. And the cry'd-up anſwers to heterodox diſcourſes are generally ſuch as are written in drollery, or with re-

* VOL. II. *p.* 123.

ſemblance of the facetious and humorous language of converſation. Ch. 2.

JOY to the *reverend* authors who can afford to be thus gay, and condeſcend to correct us, in this *lay*-wit. The advances they make in behalf of piety and manners, by ſuch a *popular* ſtile, are doubtleſs found, upon experience, to be very conſiderable. As theſe reformers are nicely qualify'd to hit the air of breeding and gentility, they will in time, no doubt, refine their manner, and improve this jocular method, to the edification of the polite world; who have been ſo long ſeduc'd by the way of *raillery* and *wit*. They may do wonders by their *comick* MUSE, and may thus, perhaps, find means to *laugh* gentlemen into their religion, who have unfortunately been laugh'd out of it. For what reaſon is there to ſuppoſe that orthodoxy ſhou'd not be able to laugh as agreeably, and with as much refinedneſs, as hereſy or infidelity?

AT preſent, it muſt be own'd, the *characters*, or *perſonages*, employ'd by our new orthodox dialogiſts, carry with 'em little proportion or coherence; and in this reſpect may be ſaid to ſute perfectly with that figurative metaphorical ſtile and rhetorical manner, in which their logick and arguments are generally couch'd. Nothing can be more complex or multiform than their moral *draughts* or *ſketches* of humanity. Theſe, indeed, are ſo far from repreſenting any *particular* MAN, or *order of* MEN, that they ſcarce reſemble any thing of *the kind*. 'Tis by their names only that theſe *characters* are figur'd. Tho they bear different titles, and are ſet up to maintain contrary points; they are found, at the bottom, to be all of the ſame ſide, and, notwithſtanding their ſeeming variance, to co-operate in the moſt officious manner with the author, towards the diſplay of his own proper wit, and the eſtabliſhment of his private opinion and maxims. They are indeed his very legitimate and obſequious *puppets*: as like *real men* in vice, action, and manners, as thoſe wooden

Miſc. 5. or wire engines of the lower ſtage. PHILOTHEUS and PHILATHEUS, PHILAUTUS and PHILALETHES are of one and the ſame order: juſt tallys to one another: queſtioning and anſwering in concert, and with ſuch a ſort of alternative as is known in a vulgar play, where *one* perſon lies down blindfold, and preſents himſelf as fair as may be, to *another*, who by favour of the company, or the aſſiſtance of his good-fortune, deals his companion many a ſound blow, without being once challeng'd, or brought into his turn of *lying down*.

THERE is the ſame curious mixture of *chance*, and *elegant viciſſitude*, in the ſtile of theſe mock-perſonages of our new *theological drama*; with this difference only, "That after the poor phantom or ſha-"dow of an adverſary has ſaid as little for his cauſe "as can be imagin'd, and given as many opens and "advantages as cou'd be deſir'd, he *lies down* for "good and all, and paſſively ſubmits to the killing "ſtrokes of his unmerciful conqueror."

HARDLY, as I conceive, will it be objected to our MORALIST (the author of the *philoſophick dialogue* above) "That the perſonages who ſuſtain the "*ſceptical* or *objecting parts*, are over-tame and "tractable in their diſpoſition." Did I perceive any ſuch foul dealing in his piece; I ſhou'd ſcarce think it worthy of the criticiſm here beſtow'd. For in this ſort of writing, where perſonages are exhibited, and natural converſation ſet in view; if *characters* are neither tolerably preſerv'd, nor *manners* with any juſt ſimilitude deſcrib'd; there remains nothing but what is too groſs and monſtrous for *criticiſm* or *examination*.

'TWILL be alledg'd, perhaps, in anſwer to what is here advanc'd, "That ſhou'd A DIALOGUE be "wrought up to the exactneſs of theſe rules; it "ought be condemn'd, as the worſe piece, for af-"fording the *infidel* or *ſceptick* ſuch good quarter, "and giving him the full advantage of his argument "and wit."

BUT to this I reply, that either DIALOGUE ſhou'd never be attempted; or, if it be, the partys ſhou'd appear *natural*, and *ſuch as they really are*. If we *paint* at all; we ſhou'd endeavour to paint *like life*, and draw creatures as they are knowable, in their *proper* ſhapes and better features; not in metamorphoſis, not mangled, lame, diſtorted, aukard forms, and impotent chimera's. *Atheiſts* have their ſenſe and wits, as other men; or why is ATHEISM ſo often challeng'd in thoſe of *the better rank?* why charg'd ſo often to the account of *wit* and *ſubtle reaſoning?*

WERE I to adviſe theſe authors, towards whom I am extremely well-affected on account of their good-humour'd zeal, and the ſeeming ſociableneſs of their religion; I ſhou'd ſay to 'em, "Gentlemen! "be not ſo cautious of furniſhing your *repreſentative* "SCEPTICK with too good *arguments*, or too ſhreud "a turn of *wit* or *humour*. Be not ſo fearful of "giving quarter. Allow your adverſary his full "reaſon, his ingenuity, ſenſe, and art. Truſt to "the *chief character* or HERO *of your piece*. Make "him as dazling *bright* as you are able. He will "undoubtedly overcome the utmoſt force of his "opponent, and diſpel the darkneſs or cloud, which "the adverſary may unluckily have rais'd. But if "when you have fairly wrought up your *antagoniſt* "to his due ſtrength and cognizable proportion, "your *chief character* cannot afterwards prove a "match for him, or ſhine with a ſuperiour bright-"neſs; whoſe fault is it? ——The *ſubjects?* —— "This, I hope, you will never allow. —— Whoſe, "therefore, beſide *your own?* —— Beware, then, "and conſider well your ſtrength and maſterſhip in "this manner of writing, and in the qualifying prac-"tice of the polite world, e'er you attempt theſe ac-"curate and refin'd limnings or portraitures of man-"kind, or offer to bring *gentlemen* on the ſtage. "For if *real gentlemen* ſeduc'd, as you pretend, and "made erroneous in their religion or philoſophy,

Misc. 5. " diſcover not the leaſt feature of their real faces in " your looking-glaſs, nor know themſelves, in the " leaſt, by your deſcription; they will hardly be apt " to think they are refuted. How wittily ſoever " your comedy may be wrought up, they will ſcarce " apprehend any of that wit to fall upon themſelves. " They may laugh indeed at the diverſion you are " pleas'd to give 'em: but *the laugh* perhaps may be " different from what you intend. They may " ſmile ſecretly to ſee themſelves thus encounter'd; " when they find, at laſt, your authority laid by, and " your *ſcholaſtick* weapons quitted, in favour of this " weak attempt, *To maſter them by their own arms,* " *and proper ability.*"

THUS WE have perform'd our *critical* taſk, and try'd our ſtrength, both on our author, and thoſe of his order, who attempt to write in *dialogue*, after the active dramatick, * *mimical* or perſonating way; according to which a writer is properly *poetical*.

WHAT remains, we ſhall examine in our ſucceeding and laſt chapter.

CHAP. III.

Of extent *or* latitude *of thought.*— Free-*thinkers.* — *Their cauſe, and character.*— *Diſhoneſty, a* half-thought. — *Short-thinking, cauſe of vice and bigotry.*— *Agreement of* ſlavery *and* ſuperſtition.— LIBERTY, *civil, moral, ſpiritual,*— Free-*thinking divines.*— *Repreſentatives* incognito.—*Embaſſadors from the moon.* — *Effectual determination of Chriſtian controverſy and religious belief.*

BEING now come to the concluſion of my work; after having defended the cauſe of *criticks* in

* See VOL. I. *p.* 131, &c.

general, and employ'd what ſtrength I had in that ſcience upon our adventurous author in particular; I may, according to equity, and with the better grace, attempt a line or two, in defence of that *freedom of thought* which our author has us'd, particularly in one of the perſonages of his laſt *dialogue*-treatiſe. Ch. 3.

THERE is good reaſon to ſuppoſe, that however *equally* fram'd, or near *alike*, the race of mankind may appear, in other reſpects, they are not always *equal thinkers*, or of alike ability in the management of this natural talent which we call THOUGHT. The *race*, on this account, may therefore juſtly be diſtinguiſh'd, as they often are, by the appellation of the *thinking*, and the *unthinking* ſort. The mere *unthinking* are ſuch as have not yet arriv'd to that happy thought by which they ſhou'd obſerve, "How "neceſſary thinking is, and how fatal the want of it "muſt prove to 'em." The *thinking* part of mankind, on the other ſide, having diſcover'd the aſſiduity and induſtry requiſite to *right*-thinking, and being already *commenc'd* THINKERS upon this foundation; are, in the progreſs of the affair, convinc'd of the neceſſity of *thinking to good purpoſe*, and carrying the work to a *thorow* iſſue. They know that if they *refrain*, or *ſtop* once, upon this road, they had done as well *never to have ſet out*. They are not ſo ſupine as to be with-held by mere lazineſs; when nothing lies in the way to interrupt the *free* courſe and progreſs of their thought.

SOME obſtacles, 'tis true, may, on this occaſion, be pretended. *Specters* may come a-croſs; and *ſhadows* of reaſon riſe up againſt REASON *it-ſelf*. But if men have once heartily eſpous'd the reaſoning or thinking habit; they will not eaſily be induc'd to lay the practice down; they will not at an inſtant be arreſted, or made to ſtand, and yield themſelves, when they come to ſuch a certain boundary, land-mark, poſt, or pillar, erected here or there (for what reaſon may probably be gueſs'd) with the inſcription of *Ne plus ultra*.

Misc. 5. 'TIS not, indeed, any authority on earth, as we are well assur'd, can stop us on this road, unless we please to make the arrest, or restriction, of our own accord. 'Tis our own *thought* which must restrain our thinking. And whether the *restraining thought* be just, how shall we ever judg, without examining it *freely*, and out of all constraint? How shall we be sure that we have justly quitted REASON, as too high and dangerous, too aspiring or presumptive; if thro *fear* of any kind, or submitting to mere *command*, we quit our very examining thought, and in the moment, stop short, so as to put an end to further thinking on the matter? Is there much difference between this case, and that of the obedient beasts of burthen, who stop precisely at their appointed inn, or at whatever point the *charioteer*, or *governour of the reins*, thinks fit to give the signal for *a halt?*

I CANNOT but from hence conclude, that of all species of creatures said commonly *to have brains*; the most insipid, wretched and prepostrous are those, whom, in just propriety of speech, we call *half-thinkers*.

I HAVE often known *pretenders to* WIT break out into admiration, on the sight of some raw, heedless, unthinking gentleman; declaring on this occasion, that they esteem'd it the happiest case in the world "Never *to think*, or trouble one's head with *study* "or *consideration*." This I have always look'd upon as one of the highest airs of distinction, which the self-admiring wits are us'd to give themselves, in publick company. Now the *eccho* or *antiphony* which these elegant exclaimers hope, by this reflection, to draw necessarily from their audience, is, "That they themselves are over-fraighted with this "merchandize of THOUGHT; and have not only "enough for *ballast*, but such a *cargo* over and a-"bove, as is enough to sink 'em by its weight." I am apt however to imagine of these gentlemen, that it was never their *over-thinking* which oppress'd them, and that if their thought had ever really be-

come oppreſſive to 'em, they might thank themſelves, for having *under-thought*, or *reaſon'd ſhort*, ſo as to reſt ſatisfy'd with a very ſuperficial ſearch into matters of the firſt and higheſt importance. Ch. 3.

IF, for example, they over-look'd the *chief enjoyments of life*, which are founded in *honeſty* and a *good mind*; if they preſum'd *mere life* to be fully worth what its tenacious lovers are pleas'd to rate it at; if they thought *publick diſtinction*, *fame*, *power*, *an eſtate*, or *title* to be of the ſame value as is vulgarly conceiv'd, or as they concluded, on a firſt thought, without further *ſcepticiſm* or after-deliberation; 'tis no wonder, if being in time become ſuch mature *dogmatiſts*, and well-practis'd dealers in the affairs of what they call a *ſettlement* or *fortune*, they are ſo hardly put to it, to find eaſe or reſt within themſelves.

THESE are the deeply-loaded and over-penſive gentlemen, who eſteeming it the trueſt wit to purſue what they call their *intereſt*, wonder to find they are ſtill as little at eaſe when they have ſucceeded, as when they firſt attempted to advance.

THERE can never be leſs *ſelf-enjoyment* than in theſe ſuppos'd *wiſe characters*, theſe *ſelfiſh* computers of happineſs and private good; whoſe purſuits of *intereſt*, whether for this world or another, are attended with the ſame ſteddy vein of cunning and low thought, ſordid deliberations, perverſe and crooked fancys, ill diſpoſitions, and falſe reliſhes of *life* and *manners*. The moſt negligent undeſigning thoughtleſs *rake* has not only more of ſociableneſs, eaſe, tranquillity, and freedom from worldly cares, but in reality more of worth, virtue, and merit, than ſuch grave plodders, and *thoughtful* gentlemen as theſe.

IF it happens, therefore, that theſe graver, more circumſpect, and deeply intereſted gentlemen, have, *for their ſoul's ſake*, and thro a careful prov. on for *hereafter*, engag'd in certain ſpeculations of RELIGION; their *taſte* of VIRTUE, and *reliſh* of LIFE

Misc. 5. is not the more improv'd, on this account. The thoughts they have on these new subjects of *divinity* are so biass'd, and perplex'd, by those *half-thoughts* and *raw* imaginations of interest, and worldly affairs; that they are still disabled in the rational pursuit of happiness and good: and being necessitated thus to remain *short-thinkers*, they have the power to go no further than they are led by those to whom, under such disturbances and perplexitys, they apply themselves for cure and comfort.

IT HAS been the main scope and principal end of these volumes, "To assert the reality of a BEAUTY and CHARM in *moral* as well as *natural* subjects; and to demonstrate the reasonableness of a *proportionate* TASTE, and *determinate* CHOICE, in *life* and *manners*." The STANDARD of this kind, and the noted character of *moral* TRUTH appear so firmly establish'd in nature it-self, and so widely display'd thro the intelligent world, that there is no genius, mind, or *thinking principle* which (if I may say so) is not really *conscious* in the case. Even the most refractory and obstinate understandings are by certain *reprises* or *returns* of thought, on every occasion, convinc'd of this existence, and necessitated, in common with others, to acknowledg the actual RIGHT and WRONG.

'TIS evident that whensoever the mind, influenc'd by passion or humour, consents to any action, measure, or rule of life contrary to this *governing* STANDARD and *primary* MEASURE of *intelligence*, it can only be thro a weak *thought*, a scantiness of judgment, and a defect in the application of that unavoidable *impression* and first natural rule of *honesty* and *worth*; against which, whatever is advanc'd will be of no other moment than to render a life distracted, incoherent, full of irresolution, repentance, and self-disapprobation.

THUS every immorality and enormity of life can

only happen from a partial and narrow view of happineſs and good. Whatever takes from the *largeneſs* or *freedom of thought*, muſt of neceſſity detract from that firſt *reliſh*, or TASTE on which virtue and worth depend. Ch. 3.

FOR inſtance, when the eye or appetite is eagerly fix'd on *treaſure*, and the *mony'd* bliſs of *bags* and *coffers*; 'tis plain there is a kind of *faſcination* in the caſe. The ſight is inſtantly diverted from all other views of excellence or worth. And here, even the vulgar, as well as the more liberal part of mankind, diſcover the contracted genius, and acknowledg the narrowneſs of ſuch a mind.

IN luxury and intemperance we eaſily apprehend how far *thought* is oppreſs'd, and the mind debar'd from juſt reflection, and from the *free* examination and cenſure of its own opinions or maxims, on which the conduct of a life is form'd.

EVEN in that complicated *good* of vulgar kind, which we commonly call INTEREST, in which we comprehend both *pleaſure*, *riches*, *power*, and other *exteriour advantages*; we may diſcern how a *faſcinated ſight* contracts a genius, and by ſhortning the view even of that very *intereſt* which it ſeeks, betrays the KNAVE, and neceſſitates the ableſt and wittieſt proſelyte of the kind, to expoſe himſelf on every emergency and ſudden turn.

BUT above all other enſlaving vices, and reſtrainers of *reaſon* and *juſt thought*, the moſt evidently ruinous and fatal to the underſtanding is that of SUPERSTITION, BIGOTRY, and *vulgar* ENTHUSIASM. This paſſion, not contented like other vices to deceive, and tacitly ſupplant our reaſon, profeſſes open war, holds up the intended chains and fetters; and declares its reſolution *to enſlave*.

THE artificial managers of this human frailty declaim againſt *free-thought*, and *latitude* of underſtanding. To go beyond thoſe bounds of thinking which they have preſcrib'd, is by them declared a

Misc. 5. *sacrilege*. To them, FREEDOM *of mind*, a MASTERY *of sense*, and a LIBERTY in *thought* and *action*, imply debauch, corruption, and depravity.

IN consequence of their moral maxims, and political establishments, they can indeed advance no better notion of human happiness and enjoyment, than that which is in every respect the most opposite to *liberty*. 'Tis to them doubtless that we owe the opprobriousness and abuse of those naturally honest appellations of *free-livers*, *free-thinkers*, *latitudinarians*, or whatever other character implies a largeness of mind and generous use of understanding. Fain wou'd they confound *licentiousness in morals*, with *liberty in thought* and *action*; and make the *libertine*, who has the least mastery of himself, resemble his direct *opposite*. For such indeed is the man of resolute purpose and immoveable adherence to REASON, against every thing which *passion*, *prepossession*, *craft*, or *fashion* can advance in favour of ought else. But here, it seems, the grievance lies. 'Tis thought dangerous for us to be over-*rational*, or too much masters of ourselves, in what we draw, by just conclusions, from *reason* only. Seldom therefore do these *expositors* fail of bringing the thought of LIBERTY into disgrace. Even at the expence of *virtue*, and of that very idea of GOODNESS on which they build the mysterys of their profitable science, they derogate from *morals*, and reverse all true *philosophy*; they refine on *selfishness*, and explode *generosity*; promote a *slavish* obedience in the room of *voluntary* duty, and *free service*; exalt blind *ignorance* for *devotion*, recommend *low thought*, decry *reason*, extol * *voluptuousness*, *wilfulness*, *vindicativeness*, *arbitrariness*, *vain-glory*; and even † deify those weak passions which are the disgrace rather than ornament of human nature.

* VOL. II. *p.* 167. And below, *p.* 211.

† VOL. I. *p.* 26.

BUT ſo far is it from the nature of * LIBERTY to indulge ſuch *paſſions* as theſe, that whoever acts at any time under the power of any *ſingle-one*, may be ſaid to have already provided for himſelf *an abſolute maſter*. And he who lives under the power of a whole race (ſince 'tis ſcarce poſſible to obey *one* without *the other*) muſt of neceſſity undergo the worſt of ſervitudes, under the moſt capricious and domineering lords. Ch. 3.

THAT this is no *paradox*, even the writers for entertainment can inform us; however others may moralize who diſcourſe or write (as they pretend) for profit or inſtruction. The POETS even of the wanton ſort, give ample teſtimony of this ſlavery and wretchedneſs of *vice*. They may extol voluptuouſneſs to the ſkys, and point their wit as ſharply as they are able againſt a virtuous ſtate. But when they come afterwards to pay the neceſſary tribute to their commanding pleaſures; we hear their pathetick moans, and find the inward diſcord and calamity of their lives. Their example is the beſt of precepts; ſince they conceal nothing, are ſincere, and ſpeak their paſſion out aloud. And 'tis in this that the very worſt of *poets* may juſtly be prefer'd to the generality of modern *philoſophers*, or other *formal writers* of a yet more ſpecious name. The MUSES *pupils* never fail to expreſs their paſſions, and *write* juſt as they *feel*. 'Tis not, indeed, in their nature to do otherwiſe; whilſt they indulge their vein, and are under the power of that natural *enthuſiaſm* which leads them to what is higheſt in their performance. They follow nature. They move chiefly as ſhe moves in 'em; without thought of diſguiſing her free motions, and genuine operations, for the ſake of any *ſcheme* or *hypotheſis*, which they have form'd at leiſure, and in particular narrow views. On this account, tho at one time they quarrel perhaps with

* VOL. II. *p.* 164, 280.

Misc. 5. VIRTUE, for reſtraining 'em in their *forbidden loves*, they can at another time make her ſufficient amends; when with indignation they complain "That MERIT "is neglected, and their * worthleſs rival prefer'd "before them."

† *Contrane lucrum nil valere candidum*
Pauperis ingenium ?

And thus even in common *elegiack*, in *ſong*, *ode*, or *epigram*, conſecrated to pleaſure it-ſelf, we may often read the dolorous confeſſion in behalf of virtue, and ſee, at the bottom, how the caſe ſtands :

Nam veræ voces tum demum pectore ab imo
Eliciuntur.

The airy poets, in theſe fits, can, as freely as the *tragedian*, condole with VIRTUE, and bemoan the caſe of *ſuffering* MERIT.

Th' oppreſſor's wrong, the proud man's contumely,
The inſolence of office, and the ſpurns
That patient MERIT *of th' unworthy takes.*

THE poetick chiefs may give what reaſon they think fit for their humour of repreſenting our mad *appetites* (eſpecially that of LOVE) under the ſhape of urchins and wanton boys, ſcarce out of their ſtate of infancy. The original deſign, and moral of this fiction, I am perſuaded, was to ſhew us, how little there was of *great* and *heroick* in the government of theſe pretenders, how truly *weak* and *childiſh* they were in themſelves, and how much lower than mere children we then became, when we ſubmitted ourſelves to their blind tutorage. There was no fear leſt in this fiction the boyiſh nature ſhou'd be miſconſtru'd as *innocent* and *gentle*. The ſtorms of paſſi-

* VOL. I. *p.* 95. † HORAT. Epod. 11.

on, ſo well known in every kind, kept the *tyrannick* quality of this wanton race ſufficiently in view. Nor cou'd the poetical deſcription fail to bring to mind their *miſchievous* and *malignant play*. But when the image of *imperious threatning*, and *abſolute command*, was join'd to that of *ignorance*, *puerility* and *folly*; the notion was compleated, of that wretched *ſlaviſh* ſtate, which modern *libertines*, in conjunction with ſome of *a graver character*, admire, and repreſent, as the moſt eligible of any. — "Happy condition! (ſays one) happy life, *that of* "*the indulg'd* PASSIONS; might we purſue it!— "Miſerable condition! Miſerable life, that of "REASON and VIRTUE, which we are * bid pur- "ſue!" Ch. 3.

'TIS the ſame, it ſeems, with men, in *morals*, as in *politicks*. When they have been unhappily born and bred to SLAVERY, they are ſo far from being ſenſible of their *ſlaviſh* courſe of life, or of that ill uſage, indignity and miſery they ſuſtain; that they even admire their own condition: and being us'd to *think ſhort*, and carry their *views* no further than thoſe bounds which were early preſcrib'd to 'em; they look upon TYRANNY as *a natural caſe*, and think mankind in a ſort of dangerous and degenerate ſtate, when under the power of *laws*, and in the poſſeſſion of *a free government*.

WE may by theſe reflections come eaſily to apprehend what men they were who firſt brought *reaſon* and *free thought* under diſgrace, and made the nobleſt of characters (that of a *free-thinker*) to become invidious. 'Tis no wonder if the ſame interpreters wou'd have thoſe alſo to be eſteem'd *free* in their lives, and maſters of *good living*, who are the leaſt maſters of themſelves, and the moſt impotent in paſſion and humour, of all their fellow-creatures. But far be it, and far ſurely will it ever be,

* VOL. II. *p.* 167.

Misc. 5. from any worthy genius, to be conſenting to ſuch a treacherous language, and abuſe of words. For my own part, I thorowly conſide in the *good powers* of REASON, "That LIBERTY and FREEDOM ſhall "never, by any artifice or deluſion, be made to paſs "with me as frightful ſounds, or as reproachful, or "invidious, in any ſenſe."

I CAN no more allow *that* to be *free-living*, where unlimited paſſion, and unexamin'd fancy govern, than I can allow that to be *a free government* where the mere people govern, and not the LAWS. For no people in a civil ſtate can poſſibly be *free*, when they are otherwiſe govern'd than by ſuch *laws* as they themſelves have conſtituted, or to which they have *freely* given conſent. Now to be releas'd from theſe, ſo as to govern themſelves by each day's will or fancy; and to vary on every turn the rule and meaſure of government, without reſpect to any antient conſtitutions or eſtabliſhments, or to the ſtated and fix'd rules of equity and juſtice; is as certain ſlavery, as it is violence, diſtraction, and miſery; ſuch as in the iſſue muſt prove the eſtabliſhment of an irretrievable ſtate of *tyranny* and *abſolute dominion*.

IN the determinations of life, and in the choice and government of actions, he alone is *free* who has within himſelf no hindrance, or controul, in acting what he himſelf, *by his beſt judgment*, and *moſt deliberate choice* approves. Cou'd VICE agree poſſibly with it-ſelf; or cou'd *the vicious* any way reconcile the various judgments of their inward *counſellors*; they might with juſtice perhaps aſſert their liberty and independency. But whilſt they are neceſſitated to follow leaſt, what, in their ſedate hours, they moſt approve; whilſt they are paſſively aſſign'd, and made over from one poſſeſſor to * another, in

* *Hunccine an hunc ſequeris? Subeas alternus oportet*
Ancipiti obſequio Dominos. ——— Perſ. Sat. 5.

See VOL. I. *p.* 193, 208, 218, &c.

contrary extremes, and to different ends and purpoſes, of which they are themſelves wholly ignorant; 'tis evident that the more they turn * their eyes (as many times they are oblig'd) towards *virtue* and a *free life*, the more they muſt confeſs their miſery and ſubjection. They diſcern their own captivity, but not with force and reſolution ſufficient to redeem themſelves, and become *their own*. Such is the real *tragick* ſtate, as the old *tragedian* repreſents it: Ch. 3.

‡ —— *Video meliora proboque,*
Deteriora ſequor.

And thus the higheſt ſpirits, and moſt refractory wills, contribute to the loweſt ſervitude and moſt ſubmiſſive ſtate. *Reaſon* and *virtue* alone can beſtow LIBERTY. *Vice* is unworthy, and unhappy, on this account only, "That it is *ſlaviſh* and *de-* "*baſing*."

THUS HAVE we pleaded the cauſe of LIBERTY in general; and vindicated withal, our author's particular freedom, in taking the perſon of a *ſceptick*, as he has done in this † laſt treatiſe, on which we have ſo largely paraphras'd. We may now perhaps, in compliance with general cuſtom, juſtly preſume to add ſomething in defence of the ſame kind of freedom we our-ſelves have aſſum'd in theſe lat-

* *Magne Pater divum, ſaevos punire tyrannos*
Haud alia ratione velis, cum dira libido
Moverit ingenium ferventi tincta veneno,
Virtutem videant, intabeſcantque relictâ.

Perſ. Sat. 3.

‡ Καὶ μανθάνω μὲν ὅια τολμήσω κακά· Θυμὸς ὃ κρείσσων τῶν ἐμῶν βυλευμάτων. Eurip. Med. act. 4.

† *Viz.* The MORALISTS, or *philoſophick dialogue*, recited in the perſon of a *ſceptick*, under the name of PHILOCLES. See treatiſe VOL. II. *p.* 135, 136, &c.

Misc. 5. ter *miſcellaneous comments;* ſince it wou'd doubtleſs be very unreaſonable and unjuſt, for thoſe who had ſo freely play'd *the critick*, to expect any thing leſs than the ſame free treatment, and thorow criticiſm in return.

As for the STILE or *language* us'd in theſe *comments;* 'tis very different, we find; and varies in proportion with the *author commented*, and with the different *characters* and *perſons* frequently introduc'd in the original treatiſes. So that there will undoubtedly be ſcope ſufficient for cenſure and correction.

As for the obſervations on ANTIQUITY; we have in moſt paſſages, except the very common and obvious, produc'd our vouchers and authoritys in our own behalf. What may be thought of our *judgment* or *ſenſe* in the application of theſe authoritys, and in the deductions and reaſonings we have form'd from ſuch learned topicks, muſt be ſubmitted to the opinion of the wiſe and learned.

IN MORALS, of which the very force lies in a love of *diſcipline*, and in a willingneſs to *redreſs* and *rectify* falſe thought, and erring views; we cannot but patiently wait redreſs and amicable cenſure from the ſole competent judges, the *wiſe* and *good*; whoſe intereſt it has been our whole endeavour to advance.

THE only ſubject on which we are perfectly ſecure, and without fear of any juſt cenſure or reproach, is that of FAITH, and *orthodox* BELIEF. For in the firſt place, it will appear, that thro a profound reſpect, and religious veneration, we have forborn ſo much as to name any of the ſacred and ſolemn *myſterys* of * *revelation*. And, in the next place, as we can with confidence declare, that we have never in any writing, publick or private, attempted ſuch high reſearches, nor have ever in practice acquitted our-ſelves otherwiſe than as juſt *conformiſts*

* *Supra*, pag. 50, 51.

to the lawful church; ſo we may, in a proper ſenſe, Ch. 3.
be ſaid faithfully and dutifully *to embrace* thoſe holy
myſterys, even in their minuteſt particulars, and with-
out the leaſt exception on account of their amazing
depth. And tho we are ſenſible that it wou'd be no
ſmall hardſhip to deprive *others* of a liberty of examin-
ing and ſearching, with due modeſty and ſubmiſſion,
into the nature of thoſe ſubjects: yet as for *ourſelves*,
who have not the leaſt ſcruple whatſoever, we pray
not any ſuch grace or favour in our behalf: being
fully aſſur'd of our own ſteddy *orthodoxy*, *reſignati-
on*, and intire *ſubmiſſion* to the truly *Chriſtian* and
catholick doctrines of our holy *church*, as *by law e-
ſtabliſh'd*.

'TIS true, indeed, that as to * CRITICAL *learn-
ing*, and the examination of *originals*, *texts*, *gloſſes*,
various readings, *ſtiles*, *compoſitions*, *manuſcripts*,
com ilements, *editions*, *publications*, and other *cir-
cumſtances*, ſuch as are common to the *ſacred books*,
with *all other writings and literature*; this we have
confidently aſſerted to be a juſt and lawful ſtudy.
We have even repreſented this ſpecies of *criticiſm* as
neceſſary to the preſervation and purity of ſcripture:
that *ſacred ſcripture*, which has been ſo miraculouſ-
ly preſerv'd in its ſucceſſive copys and tranſcriptions,
under the eye (as we muſt needs ſuppoſe) of holy
and learned *criticks*, thro ſo many dark ages of Chri-
ſtianity, to theſe latter times; in which learning has
been happily reviv'd.

BUT if this *critical* liberty raiſes any jealouſy a-
gainſt us, we ſhall beg leave of our offended reader
to lay before him our caſe, *at the very worſt*: that
if on ſuch a naked expoſition, it be found criminal,
we may be abſolutely *condemn'd*; if otherwiſe, *ac-
quitted*, and with the ſame favour *indulg'd*, as o-
thers, *in the ſame circumſtances*, have been before
us.

ON this occaſion therefore, we may be allow'd

* VOL. I. *p.* 99.

Misc. 5. to borrow ſomething from the form or manner of our dialogue author, and repreſent a converſation of the ſame free nature as that recited by him in his * *night*-ſcene: where the ſuppos'd SCEPTICK or *free-thinker* delivers his thoughts, and reigns in the diſcourſe.

'TWAS IN a more conſiderable company, and before a more numerous audience, that not long ſince, a gentleman of ſome rank (one who was generally eſteem'd to carry a ſufficient caution and reſerve in religious ſubjects of diſcourſe, as well as an apparent deference to religion, and in particular to the national and eſtabliſh'd church) having been provok'd by an impertinent attack of a certain violent bigotted party, was drawn into an open and *free* vindication not only of free-*thinking*, but free-*profeſſing*, and *diſcourſing*, in matters relating to religion and faith.

SOME of the company, it ſeems, after having made bold with him, as to what they fancy'd to be his principle, began to urge "The neceſſity of re-"ducing men to *one* profeſſion and belief." And ſeveral gentlemen, even of thoſe who paſs'd for *moderate* in their way, ſeem'd ſo far to give into this *zealot*-opinion as to agree, "That notwithſtanding "the *right* method was not yet found, 'twas highly "requiſite that ſome way ſhou'd be thought on, to "reconcile differences in opinion; ſince ſo long as "this variety ſhou'd laſt, RELIGION, they thought, "cou'd never be ſucceſsfully advanc'd."

To this our gentleman, at firſt, anſwer'd coldly, That "what was *impoſſible* to be done, cou'd not, "he thought, be properly purſu'd, as *neceſſary* to "be done." But the *raillery* being ill taken, he was forc'd at laſt to defend himſelf the beſt he cou'd, upon this point; "*That variety of opinion was not* "*to be cur'd*. And "that 'twas impoſſible *all* "ſhou'd be of *one* mind."

* VOL. II. *p.* 209, 10, 11, &c.

Ch. 3.

I WELL know, said he, "That many pious men, "seeing the inconveniencies which the dis-union of "persuasions and opinions *accidentally* produces, "have thought themselves oblig'd to stop this inun-"dation of mischiefs, and have made attempts ac-"cordingly. Some have endeavour'd to unite these "fractions by propounding such a GUIDE, as they "were all bound to follow; hoping that *the unity "of a guide*, wou'd have produc'd *unity of minds*. "But who this GUIDE shou'd be, after all, became "such a question, that 'twas made part of that *fire* "it-self which was to be extinguish'd. Others "thought of a RULE.—— This was to be the ef-"fectual means of union! This was to do the "work, or nothing cou'd!—— But supposing all "the world had been agreed on this RULE, yet the "*interpretation* of it was so full of variety, that *this* "also became part of the disease."

THE company, upon this preamble of our gentleman, press'd harder upon him than before; objecting the authority of *holy scripture* against him, and affirming *this* to be of it-self a sufficient *guide* and *rule*. They urg'd again and again that known saying of a fam'd controversial divine of our church against the divines of another, "That *the scripture, the scrip-"ture* was the religion of protestants."

To this our gentleman, at first, reply'd only, by desiring them to explain their word SCRIPTURE, and by inquiring into the original of this collection of antienter and later tracts, which in general they comprehended under that title: whether it were the *apocryphal* SCRIPTURE, or the more *canonical?* The *full* or the *half*-authoriz'd? The *doubtful*, or the *certain?* The *controverted*, or *uncontroverted?* The *singly-read*, or that of *various reading?* The text of *these* manuscripts, or of *those?* The transcripts, copys, titles, catalogues of *this* church and nation, or of *that other?* Of *this* sect and party, or of *another?* Of those in *one* age call'd ORTHO-

Miſc. 5. DOX, and in poſſeſſion of power, or of thoſe who in another overthrew their *predeceſſors* authority, and in their turn alſo aſſum'd the guardianſhip and power of holy things? For how theſe ſacred records were guarded in thoſe ages, might eaſily (he ſaid) be imagin'd by any one who had the leaſt inſight into the hiſtory of thoſe TIMES which we call'd *primitive*, and thoſe CHARACTERS of *men*, whom we ſtil'd FATHERS of the *church*.

"IT muſt be confeſs'd (continu'd he) 'twas a "ſtrange induſtry and *unlucky* diligence which was "us'd, in this reſpect, by theſe *eccleſiaſtical fore-* "FATHERS. Of all thoſe hereſys which gave them "employment, we have abſolutely no record, or "monument, but what themſelves who were adver- "ſarys have tranſmitted to us; and we know that "adverſarys, eſpecially ſuch who obſerve all oppor- "tunitys to diſcredit both the perſons and doctrines "of their enemys, are not always the beſt record- "ers or witneſſes of ſuch tranſactions." We ſee it (continu'd he, in a very emphatical, but ſome- what embaraſs'd ſtile) "We ſee it *now* in this very "age, in the preſent diſtemperatures, that partys "are no good regiſters of the actions of the adverſe "ſide: and if we cannot be confident of the truth "of a ſtory now (*now*, I ſay, that it is poſſible for "any man, *eſpecially* for the intereſted adverſary, "to diſcover the impoſture) it is far more unlikely, "that after-ages ſhou'd know any other truth than "ſuch as ſerves the ends of the repreſenters."

OUR gentleman by theſe expreſſions had already given conſiderable offence to his zealot-auditors. They ply'd him faſter with paſſionate reproaches, than with arguments or rational anſwers. This, however, ſerv'd only to animate him the more, and made him proceed the more boldly, with the ſame aſſum'd formality, and air of declamation, in his general CRITICISM of *holy literature*.

"THERE are, ſaid he, innumerable places that

" contain (no doubt) great myſterys, but ſo wrap'd Ch. 3.
" in clouds, or hid in umbrages, ſo heighten'd with
" expreſſions, or ſo cover'd with allegorys and gar-
" ments of rhetorick; ſo profound in the matter, or
" ſo alter'd and made intricate in the manner; that
" they may ſeem to have been left as *trials* of our
" induſtry, and as *occaſions* and *opportunitys* for the
" exerciſe of mutual charity and toleration, rather
" than as the *repoſitorys* of FAITH, and *furniture*
" *of creeds*. For when there are found in the ex-
" plications of theſe writings, ſo many commenta-
" rys; ſo many ſenſes and interpretations; ſo ma-
" ny volumes in all ages, and all like mens faces,
" no one exactly like another: either this *difference*
" is abſolutely no fault at all: or if it be, it is ex-
" cuſable. There are, beſides, ſo many thouſands
" of *copys* that were writ by perſons of ſeveral *inte-*
" *reſts* and *perſuaſions*, ſuch different underſtandings
" and tempers, ſuch diſtinct abilitys and weakneſſes,
" that 'tis no wonder there is ſo great *variety of*
" *readings*: —— whole verſes in *one*, that are not
" in *another*: —— whole books admitted by *one*
" church or communion, which are rejected by *an-*
" *other*: and whole ſtorys and relations admitted
" by *ſome* fathers, and rejected by *others*. —— I
" conſider withal, that there have been many *de-*
" *ſigns* and *views* in expounding theſe writings:
" many *ſenſes* in which they are expounded; and
" when the *grammatical ſenſe* is found out, we are
" many times never the nearer. Now there being
" ſuch variety of *ſenſes* in ſcripture, and but few
" places ſo mark'd out, as not to be capable of more
" than one; if men will write commentarys *by fan-*
" *cy*, what infallible *criterion* will be left to judg of
" the *certain ſenſe* of ſuch places as have been the
" matter of queſtion? I conſider again, that there
" are indeed divers places in theſe ſacred volumes,
" containing in them myſterys and queſtions of great
" concernment; yet ſuch is the fabrick and conſti-

Misc. 5. " tution of the whole, that there is no certain mark " to determine whether the ſenſe of theſe paſſages " ſhou'd be taken as *literal* or *figurative*. There " is nothing in the nature of the thing to determine " *the ſenſe* or *meaning*: but it muſt be gotten out " as it can. And therefore 'tis unreaſonably re- " quir'd, that what is of it-ſelf ambiguous, ſhou'd " be underſtood in its own prime ſenſe and intenti- " on, under the pain of either a *ſin*, or an *anathe- " ma*. Very wiſe men, even *the antient fathers*, " have expounded things *allegorically*, when they " ſhou'd have expounded them *literally*. Others " expound things *literally*, when they ſhou'd under- " ſtand them *in allegory*. If ſuch great ſpirits " cou'd be deceiv'd in finding out what kind of ſen- " ſes were to be given to ſcriptures, it may well " be endur'd that we, who ſit at their feet, ſhou'd " be ſubject at leaſt to equal failure. If we follow " any ONE *tranſlation*, or any ONE man's *commen- " tary*, what *rule* or direction ſhall we have, by " which to chuſe that ONE aright? Or is there " any *one* man, that hath tranſlated *perfectly*, or " expounded *infallibly*? If we reſolve to follow " *any one* as far only as we like, or fancy; we ſhall " then only do wrong or right *by chance*. If we " reſolve abſolutely to follow *any-one*, whither- " ſoever he leads, we ſhall probably come at laſt, " where, if we have any eyes left, we ſhall ſee our- " ſelves become ſufficiently ridiculous."

THE reader may here perhaps, by his natural ſagacity, remark a certain air of ſtudy'd diſcourſe and declamation, not ſo very proper or natural in the mouth of a mere *gentleman*, nor ſutable to a company where alternate diſcourſe is carry'd on, in unconcerted meaſure, and un-premeditated language. Something there was ſo very emphatical, withal, in the delivery of theſe words, by the *ſceptical* gentleman; that ſome of the company who were ſtill more incens'd againſt him for theſe expreſſions, began to

charge him as a *preacher* of pernicious doctrines, one who attack'd religion *in form*, and carry'd his leſſons or lectures about with him, to repeat by rote, at any time, to the *ignorant* and *vulgar*, in order to ſeduce them. Ch. 3.

'Tis true indeed, ſaid he, gentlemen! that what I have here ventur'd to repeat, is addreſs'd chiefly to thoſe you call *ignorant*; ſuch, I mean, as being otherwiſe engag'd in the world, have had little time perhaps to beſtow upon inquirys into divinity-matters. As for you (gentlemen!) in particular, who are ſo much diſpleas'd with my *freedom*; I am well aſſur'd, you are in effect ſo able and knowing, that the truth of every aſſertion I have advanc'd is ſufficiently underſtood and acknowledg'd by you; however it may happen, that, in your great wiſdom, you think it proper to conceal theſe matters from ſuch perſons as you are pleas'd to ſtile *the vulgar*.

'Tis true, withal, gentlemen! (continu'd he) I will confeſs to you, that the words you have heard repeated, are not my own. They are no other than what have been publickly and ſolemnly deliver'd, even by * one of the epiſcopal order, a celebrated

* The pious and learned *biſhop* TAYLOR, in his treatiſe *on the liberty of propheſying*, printed in his collection of polemical and moral diſcourſes, *anno* 1657. The pages anſwering to the places above-cited are 401, 402. (and in the epiſtle dedicatory, three or four leaves before) 438, 439, — 444, 451, 452. After which, in the ſucceeding page, he ſums up his ſenſe on this ſubject of ſacred literature, and the liberty of criticiſm, and of private judgment and opinion in theſe matters, in the following words: "Since there are ſo many copys, with infinite "varietys of reading; ſince a various interpunction, a "parentheſis, a letter, an accent may alter the ſenſe; "ſince ſome places have divers literal ſenſes, many have "ſpiritual, myſtical, and allegorical meanings; ſince "there are ſo many tropes, metonyms, ironys, hyper-

Misc. 5. *churchman*, and one of the *higheſt* ſort; as appears by his many devotional works, which carry the rites, ceremonys and pomp of worſhip, with the honour and dignity of the prieſtly and epiſcopal order, to the higheſt degree. In effect, we ſee the reverend Doctor's treatiſes ſtanding, as it were, in the front of this order of authors, and as the foremoſt of thoſe *good-books* us'd by the politeſt and moſt refin'd *de-*

" boles, proprietys and improprietys of language, whoſe " underſtanding depends upon ſuch circumſtances, that " it is almoſt impoſſible to know the proper interpretati- " on, now that the knowledg of ſuch circumſtances and " particular ſtorys is irrecoverably loſt: ſince there are " ſome myſterys, which at the beſt advantage of ex- " preſſion, are not eaſy to be apprehended, and whoſe " explication, by reaſon of our imperfections, muſt needs " be dark, ſometimes weak, ſometimes unintelligible: " and laſtly, ſince theſe ordinary means of expounding " ſcripture, as ſearching the originals, conference of " places, parity of reaſon, and analogy of faith, are all " dubious, uncertain, and very fallible; he that is the " wiſeſt, and by conſequence the likelieſt to expound " trueſt, in all probability of reaſon, will be very far from " confidence; becauſe every one of theſe, and many more, " are like ſo many degrees of improbability and incertain- " ty, all depreſſing our certainty of finding out truth, in " ſuch myſterys, and amidſt ſo many difficultys. And " therefore a wiſe man that conſiders this, wou'd not wil- " lingly be preſcrib'd to, by others; for it is beſt every " man ſhou'd be left in that liberty, from which no man " can juſtly take him, unleſs he could ſecure him from " error?" The reverend Prelate had but a few pages before (*viz pag.* 427.) acknowledg'd, indeed, " That we " had an apoſtolical warrant to *contend earneſtly for the* " *faith*. But then," (ſays the good biſhop, very candidly and ingenuouſly) " As theſe things recede farther from the " foundation, our certainty is the leſs. ——— And there- " fore it were very fit that our *confidence* ſhould be accord-

votees of either ſex. They maintain the principal place in the ſtudy of almoſt every elegant and high *divine*. They ſtand in folio's and other volumes, adorn'd with variety of pictures, gildings, and other decorations, on the advanc'd ſhelves or glaſs cupboards of the *lady*'s cloſets. They are in uſe at all ſeaſons, and for all places, as well for church-ſervice as cloſet-preparation; and, in ſhort, may vie with any devotional books in *Britiſh Chriſtendom*. And for the life and character of the man himſelf; I leave it to you, gentlemen (you, I mean, of the *zealot*-kind) to except againſt it; if you think proper. 'Tis your *manner*, I know, and what you never fail to have recourſe to, when any authority is produc'd againſt you. Perſonal reflection is always ſeaſonable, and at hand, on ſuch an occaſion. No matter what virtue, honeſty or ſanctity may lie in the character of the perſons cited. No matter tho he be ever ſo much, in other reſpects, of your own party, and devoted to your intereſt. If he has in- Ch. 3.

" ing to our *evidence*, and our *zeal* according to our *con-*
" *fidence*." He adds, *p.* 507. " All theſe diſputes con-
" cerning tradition, councils, fathers, *&c.* are not argu-
" ments againſt or beſides reaſon, but conteſtations and
" pretences to the beſt arguments, and the moſt certain
" ſatisfaction of our reaſon. But then all theſe coming
" into queſtion, ſubmit themſelves to reaſon, that is, to
" be judg'd by human underſtanding, upon the beſt
" grounds and information it can receive. So that ſcrip-
" ture, tradition, councils, and fathers, are the evidence
" in a queſtion, but reaſon is the judg: that is, we being
" the perſons that are to be perſuaded, we muſt ſee that
" we be perſuaded reaſonably; and it is unreaſonable to
" aſſent to a leſſer evidence, when a greater and clearer
" is propounded: but of that every man for himſelf is to
" take cognizance, if he be able to judg; if he be not,
" he is not bound under the tye of neceſſity to know any
" thing of it."

Miſc. 5. diſcreetly ſpoken ſome home-truth, or diſcover'd ſome ſecret which ſtrikes at the temporal intereſts of certain ſpiritual ſocietys: he is quickly doom'd to calumny and defamation.

I SHALL try this experiment, however, once more (continued our gentleman) and as a concluſion to this diſcourſe, will venture to produce to you a further authority of the ſame kind. You ſhall have it before you, in the exact phraſe and words of the great author, in his *theological* capacity; ſince I have now no further occaſion to conceal my citations, and accommodate them to the more familiar ſtile and language of converſation.

OUR excellent * archbiſhop, and late father of our church, when expreſly treating that very ſubject of a RULE *in matters of belief*, in oppoſition to Mr. *S* . . . . . and Mr. *R* . . . . . his Romiſh antagoniſts, ſhews plainly how great a ſhame it is, for us *Proteſtants* at leaſt (whatever the caſe may be with *Romaniſts*) to diſallow *difference* of opinions, and forbid private *examination*, and *ſearch* into matters of *antient* RECORD, and *ſpiritual* TRADITION; when, at the ſame time, we have no pretence to *oral* or *verbal*; no claim to an abſolute ſuperiour judg, or deciſive judgment in the caſe; no polity, church, or community; no particular man, or number of men, who are not, even by our own confeſſion, plainly *fallible*, and ſubject to *error* and *miſtake*.

" THE proteſtants," ſays his grace (ſpeaking in the perſon of Mr. *S* . . . . . and the *Romaniſts*) " cannot know *how many* the books of ſcripture " ought to be; and *which* of the many controvert- " ed ones may be ſecurely put in that catalogue; " *which* not. —— But I ſhall tell him (replies his " grace) that we know that juſt ſo many ought to " be receiv'd as *uncontroverted* books, concerning

* *Viz.* Archbiſhop TILLOTSON, in his *Rule of faith*, pag. 677.

" which it cannot be ſhewn *there was ever any contro-verſy.*" It was not incumbent perhaps on my lord archbiſhop to help Mr. *S*..... ſo far in his objection, as to add, that in reality the *burning*, *ſuppreſſing*, and *interpolating* method, ſo early in faſhion, and ſo tightly practis'd on the *epiſtles*, *comments*, *hiſtorys*, and *writings* of the orthodox and hereticks of old, made it impoſſible to ſay with any kind of aſſurance, " What *books*, *copys*, or *tranſcripts* thoſe were, " *concerning which there was never any controver-* " *ſy at all.*" This indeed would be a point not ſo eaſily to be demonſtrated. But his grace proceeds, in ſhewing the weakneſs of the Romiſh pillar, TRADITION. " For it muſt either (ſays he) acknow- " ledge *ſome* books to have been controverted, or " *not*. If *not*, why doth he make a ſuppoſition of " controverted books? If oral *tradition* acknow- " ledges ſome books to have been controverted; then " it cannot aſſure us that they have not been contro- " verted, nor conſequently that they ought to be " receiv'd as never having been controverted; but " only *as ſuch*, *concerning which thoſe churches who* " *did once raiſe a controverſy about them*, *have been* " *ſince ſatisfy'd that they are* * *canonical.* —— " Where is then the infallibility of oral tradition? Ch. 3.

* His grace ſubjoins immediately: " The traditionary " church *now*, receives the epiſtle to the *Hebrews* as cano- " nical. I aſk, do they receive it as ever deliver'd for " ſuch? That they muſt, if they receive it from oral " tradition, which conveys things to them under this no- " tion as ever deliver'd; and yet St. *Hierom* ſpeaking (not " as a *ſpeculator*, but a *teſtifier*) ſays expreſly of it, *That* " *the cuſtom of the Latin church doth not receive it among* " *the canonical ſcriptures.* What ſaith Mr. *S*.... to " this? It is clear from this teſtimony, that the *Roman* " church in St. *Hierom*'s time did not acknowledg this " *epiſtle* for canonical; and 'tis as plain, that the preſent " *Roman* church doth receive it for canonical."

Miſc. 5. " How does the *living voice of the preſent church* " aſſure us, that what *books* are now receiv'd by her, " were ever receiv'd by her? And if it cannot do " this, but the matter muſt come to be try'd by the " beſt *records* of former ages (which the proteſtants " are willing to have the *catalogue* try'd by) then " it ſeems the proteſtants have a better way to know " what books are canonical, than is the infallible " way of oral tradition. And ſo long as 'tis better, " no matter tho' it be not call'd infallible. ——

THUS the free and generous archbiſhop. For, indeed, what greater *generoſity* is there, than in owning TRUTH frankly and openly, even where the greateſt advantages may be taken by an adverſary? Accordingly, our worthy archbiſhop ſpeaking again immediately in the perſon of his adverſary, " The pro- " teſtants, ſays * he, cannot know that the very " *original*, or *a perfectly true copy* of theſe books, " hath been preſerv'd. Nor is it neceſſary (re- " plies the archbiſhop) that they ſhou'd know either " of theſe. It is ſufficient that they know that thoſe " copys which they have, are not materially corrupt- " ed.—But how doth the church of *Rome* know that " they have *perfectly true copys* of the ſcriptures, " in the *original* languages? They do not pre- " tend to know this. The learned men of that " church acknowledg the *various readings* as well " as we, and do not pretend to know, otherwiſe " than by *probable conjecture* (as we alſo may do) " which of thoſe *readings* is the *true one* †."

* Pag. 678.

† The reader perhaps may find it worth while to read after this, what the archbiſhop repreſents (*p.* 716, *&c.*) of the plauſible introduction of the groſſeſt article of belief, in the times when the habit of making creeds came in faſhion. And accordingly it may be underſtood, of what effect the *dogmatizing* practice in divinity has ever been. " We will ſuppoſe then, that about the time, when

AND thus (continu'd our *lay*-gentleman) I have finish'd my *quotations*, which I have been neceſſitated to bring in my own defence; to prove to you, that I have aſſerted nothing on this head of *religion*, *faith*, or the ſacred *myſterys*, which has not been juſtify'd and confirm'd by the moſt celebrated *church-men* and reſpected *divines*. You may now proceed in your *invectives*; beſtowing as free language of that kind, as your *charity* and *breeding* will permit. And *you* (*reverend* SIRS!) who have aſſum'd a character which ſets you above that of the mere *gentleman*, and releaſes you from thoſe *decorums*, and conſtraining *meaſures of behaviour* to which we of an inferiour ſort are bound; you may liberally deal your *religious compliments* aud *ſalutations* in what *dialect* you think fit; ſince for my own part, neither the names of HETERODOX, SCHISMATICK, HERETICK, SCEPTICK, nor even INFIDEL, or ATHEIST it- Ch. 3.

" univerſal *ignorance*, and the genuine daughter of it (call " her *devotion* or *ſuperſtition*) had over-ſpread the world, " and the generality of people were ſtrongly inclin'd to " believe *ſtrange things*; and even the greateſt contradicti- " ons were recommended to them under the notion of " MYSTERYS, being told by their *prieſts* and *guides*, " that the more contradictious any thing is to reaſon, the " greater merit there is in believing it: I ſay, let us ſup- " poſe, that in this ſtate of things, one or more of " the moſt eminent then in the church, either out of de- " ſign, or out of ſuperſtitious ignorance and miſtake of " the ſenſe of our Saviour's words uſed in the conſecrati- " on of the ſacrament, ſhou'd advance this new doctrine, " that the words of conſecration, *&c.* * * * Such a doc- " trine as this was very likely to be advanc'd by the am- " bitious *clergy* of that time, as a probable means to draw " in the people to a greater veneration of them. * * * " Nor was ſuch a doctrine leſs likely to take and prevail " among the *people* in an age prodigiouſly ignorant and " ſtrongly inclin'd to ſuperſtition, and thereby well-pre-

Misc. 5. ſelf, will in the leaſt ſcandalize me, whilſt the ſentence comes only from *your* mouths. On the contrary, I rather ſtrive with my ſelf to ſuppreſs whatever vanity might naturally ariſe in me, from ſuch *favour* beſtow'd. For whatever may, in the bottom, be intended me, by ſuch a treatment; 'tis impoſſible for me to term it other than *favour;* ſince there are certain cannities which it will be ever eſteem'd a real honour *to have merited.*

IF, contrary to the rule and meaſure of converſation, I have drawn the company's attention towards me thus long, without affording them an intermiſſion, during my recital; they will, I hope, excuſe me, the rather, becauſe they heard the other *recitals*, and were witneſſes to the heavy charge and perſonal

" par'd to receive the groſſeſt abſurdities under the notion " of *myſterys*. * * * Now ſuppoſing ſuch a doctrine as this " ſo fitted to the humour and temper of the age, to be " once aſſerted either by chance or out of deſign, it won'd " take like *wild fire;* eſpecially if by ſome one or more " who bore ſway in the church, it were but recommended " with *convenient gravity and ſolemnity*. * * * * And for " the contradictions contain'd in this doctrine, it was but " telling the people *then* (as they do in effect *now*) that " contradictions ought to be no ſcruple in the way of " faith; that the more impoſſible any thing is, 'tis the " fitter to be believ'd; that it is not praiſe-worthy to be- " lieve plain poſſibilitys, but this is the gallantry and " heroical power of faith, this is the way to oblige God " almighty for ever to us, to believe flat and downright " contradictions. * * * The more abſurd and unreaſonable " any thing is, it is for that very reaſon the more proper " matter for an article of faith. And if any of theſe " innovations be objected againſt, as contrary to former be- " lief and practice, it is but putting forth a luſty act of " faith, and believing another contradiction, that tho " they be contrary, yet they are the ſame." Above *p.* 57, 58, 59.

reflection, which without any real provocation was made upon me in publick, by theſe *zealot*-gentlemen, to whom I have thus reply'd. And notwithſtanding they may, after ſuch breaches of charity as are uſual with them, preſume me equally out of charity, on my own ſide; I will take upon me however to give this good advice at parting: "That ſince they "have of late been ſo elated by ſome ſeeming ad- "vantages, and a proſperity, which they are ill fitted "to bear; they wou'd at leaſt beware of accumu- "lating too haſtily thoſe high characters, appellati- "ons, titles, and enſigns of *power*, which may be "tokens, perhaps, of what they expect hereafter, "but which, as yet, do not anſwer the real power "and authority beſtow'd on them." The *garb* and *countenance* will be more graceful, when *the thing* it-ſelf is ſecur'd to 'em, and in their actual poſſeſſion. Mean while, the anticipation of high titles, honours, and nominal dignitys, beyond the common ſtile and antient uſage; tho it may be highly faſhionable at preſent, may not prove beneficial or advantageous in the end. Ch. 3.

I WOU'D, in particular, adviſe my elegant antagoniſts of this *zealot*-kind; that among the many titles they aſſume to themſelves, they wou'd be rather more ſparing in that high-one of EMBASSADOR, till ſuch time as they have juſt means and foundation to join that of PLENIPOTENTIARY together with it. For as matters ſtand hitherto in our *Britiſh world*, neither their commiſſion *from the ſovereign*, nor that which they pretend from *heaven*, amounts to any abſolute or determining *power*.

THE firſt holy MESSENGERS (for that I take to be the higheſt *apoſtolick* name) brought with them their proper teſtimonials in their *lives*, their *manners* and *behaviour*; as well as in *powerful works*, MIRACLES, and SIGNS from *heaven*. And tho indeed it might well be eſteem'd a *miracle* in the kind,

Miſc. 5. ſhou'd our *preſent* MESSENGERS go about to repreſent their *predeceſſors* in any part of their demeanour or converſation; yet there are further *miracles* remaining for 'em to perform, e'er they can in modeſty plead the *apoſtolick* or *meſſenger*-authority. For tho in the torrent of a ſublime and figurative ſtile, *a holy apoſtle* may have made uſe, perhaps, of ſuch a phraſe as that of EMBASSY or EMBASSADOR, to expreſs the dignity of his errand; 'twere to be wiſhed that ſome who were never ſent of any errand or meſſage at all from GOD *himſelf*, wou'd uſe a modeſter title to expreſs their voluntary *negotiation* between US and HEAVEN.

I MUST confeſs for my own part, that I think the notion of an EMBASSY from *thence* to be at beſt ſomewhat high-ſtrain'd, in the metaphorical way of ſpeech. But certain I am, that if there be any ſuch *reſidentſhip* or *agentſhip* now eſtabliſh'd; 'tis not immediately from GOD *himſelf*, but thro *the magiſtrate*, and by *the prince* or *ſovereign power* here on earth, that theſe gentlemen-*agents* are appointed, diſtinguiſh'd and ſet over us. They have undoubtedly a * legal CHARTER, and *character*, legal *titles*, and *precedencys*, legal *habits*, *coats of arms*, *colours*, *badges*. But they may do well to conſider, that a thouſand *badges* or *liverys* beſtow'd by MEN merely, can never be ſufficient to entitle 'em to the ſame authority as theirs who bore the *immediate teſtimony* and MIRACULOUS SIGNS of *power*, from ABOVE. For in this caſe, there was need only of *eyes*, and ordinary *ſenſes*, to diſtinguiſh the COMMISSION, and acknowledg the EMBASSY or MESSAGE as *divine*.

BUT allowing it ever ſo *certain* a truth, "That "there has been a thouſand or near two thouſand "years *ſucceſſion* in this commiſſion of EMBASSY:" where ſhall we find this *commiſſion* to have lain?—How has it been ſupply'd ſtill, or *renew'd?*——

* VOL. I. *p.* 242.

How often *dormant?* — How often *divided*, even in one and the ſame ſpecies of climates?— What party are they, among moderns, who by virtue of any *immediate teſtimonial* from *heaven* are thus intitled?— Where are the LETTERS-PATENT? the CREDENTIALS? For *theſe* ſhou'd, in the nature of the thing, be *open*, *viſible*, and *apparent*. Ch. 3.

A CERTAIN INDIAN of the train of the embaſſador-princes ſent to us lately from ſome of thoſe *Pagan* nations, being engag'd, one Sunday, in viſiting our churches, and happening to aſk his interpreter, "Who the eminent perſons were whom he obſerv'd "haranguing ſo long, with ſuch authority from a "high place?" was anſwer'd, "They were *em-* "*baſſadors* from the ALMIGHTY, or (according to "the *Indian* language) from THE SUN." Whether the INDIAN took this ſeriouſly or in raillery, did not appear. But having afterwards call'd in, as he went along, at the chappels of ſome of his brother-embaſſadors, of the *Romiſh* religion, and at ſome other Chriſtian diſſenting congregations, where matters, as he perceiv'd, were tranſacted with greater privacy, and inferiour ſtate; he aſk'd, "Whether "*theſe* alſo were *embaſſadors* from the ſame place."

He was anſwer'd, "That they had indeed been "heretofore of the embaſſy, and had poſſeſſion of "the ſame chief places he had ſeen: but they were "now ſucceeded there, by others. If *thoſe* there- "fore, reply'd the INDIAN, were *embaſſadors* from "the SUN; *theſe*, I take for granted, are from the "MOON."

SUPPOSING, indeed, one had been no *pagan*, but *a good Chriſtian*; converſant in the original *holy ſcriptures*, but unacquainted with the rites, titles, habits and ceremonials, of which there is no mention in thoſe writings: might one not have enquir'd, with humble ſubmiſſion, into this affair? Might one not have ſoftly, and at a diſtance, apply'd for information concerning this *high* EMBASSY, and addreſſing

Miſc. 5. perhaps to ſome inferiour officer or livery-man of *the train*, aſk'd modeſtly, " *How* and *whence* they " came? Whoſe *equipage* they appear'd in? At " whoſe *charges* they were entertain'd? and by " whoſe *ſuffrage* or *command* appointed and autho- " riz'd?——Is it true (pray SIRS!) that their *ex-* " *cellencys* of the preſent eſtabliſhment, are the *ſole-* " *commiſſion'd?* Or are there as many *real com-* " *miſſioners* as there are pretenders? If ſo; " there can be no great danger for us, which-ever " way we apply our-ſelves. We have ample choice, " and may adhere to *which* COMMISSION *we like* " *beſt*. If there be only ONE ſingle TRUE-one; " we have then, it ſeems, good reaſon to look about " us, ſearch narrowly into the affair, be ſcrupulous " in our choice, and (as the current *phyſick*-bills ad- " moniſh us) *beware of counterfeits;* ſince there are " ſo many of theſe abroad, with *earthly* powers, " and *temporal* COMMISSIONS, to back their *ſpi-* " *ritual* pretences."——

'TIS to be fear'd, in good earneſt, that the diſcernment of this kind will prove pretty difficult; eſpecially amidſt this univerſal *contention*, *embroil*, and *fury* of religious challengers, theſe high *defiances* of contrary believers, this zealous oppoſition of *commiſſion* to *commiſſion;* and this din of *hell*, *anathema's*, and *damnations*, rais'd every where by one religious party againſt another.

So far are the pretendedly *commiſſion'd partys* from producing their *commiſſion* openly, or proving it from the original record, or court-rolls of heaven, that they deny us inſpection into theſe very records they plead, and refuſe to ſubmit their *title* to human judgment or examination.

A POET of our nation inſinuates indeed in their behalf, that they are fair enough in this reſpect. For when the murmuring people, ſpeaking by their choſen ORATOR, or *ſpoke-man*, to the prieſts, ſays to 'em,

With eaſe *you take what we provide with* care,
And we who your LEGATION *muſt maintain,*
Find all your tribe in the commiſſion *are,*
And none but HEAV'N *cou'd ſend ſo large a* TRAIN;

The APOLOGIST afterwards excuſing this boldneſs of the people, and ſoothing the incens'd prieſts with fairer words, ſays to 'em, on a foot of *moderation*, which he preſumes to be their character:

* *You with ſuch temper, their intemperance bear,*
To ſhew your ſolid ſcience does rely
So on it-ſelf, *as you no tryal fear:*
For arts *are weak that are of* SCEPTICKS *ſhy.*

The poet, it ſeems, never dreamt of a time when the very *countenance* of *moderation* ſhou'd be out of faſhion with the gentlemen of this order, and the *word* it-ſelf exploded as unworthy of their *profeſſion*. And, indeed, ſo far are they at preſent from bearing with any SCEPTICK, or *inquirer*, ever ſo *modeſt* or diſcreet, that to hear an argument on a contrary ſide to theirs, or read whatever may be writ in anſwer to their particular aſſertions, is made the higheſt crime. Whilſt they have among themſelves ſuch differences, and ſharp debates, about their *heavenly* COMMISSION, and are even *in one and the ſame* community or eſtabliſhment, divided into different *ſects* and *headſhips*; they will allow no particular ſurvey or inſpection into the foundations of their controverted title. They wou'd have us inferiour paſſive mortals, amazed as we are, and beholding with aſtoniſhment from afar theſe tremendous ſubjects of diſpute, wait blindfold the event and final deciſion of the controverſy. Nor is it enough that we are merely *paſſive*. 'Tis requir'd of us, that in the midſt of this irreconcilable

* GONDIBERT, book 2. canto 1.

Miſc. 5. debate concerning heavenly *authoritys* and *powers*, we ſhou'd be as confident of the veracity of *ſome one*, as of the impoſture and cheat of *all the other* pretenders: and that believing firmly there is ſtill *a real* COMMISSION at the bottom, we ſhou'd endure the miſery of theſe conflicts, and engage on one ſide or the other, as we happen to have our birth or education; till by *fire* and *ſword*, *execution*, *maſſacre*, and a kind of *depopulation* of this earth, it be * determin'd at laſt amongſt us, "Which is the *true* "COMMISSION, *excluſive* of all others, and ſuperi-"our to the reſt."

HERE our *ſecular* GENTLEMAN, who in the latter end of his diſcourſe had already made ſeveral motions and geſtures which betoken'd a retreat, made his final bow in form, and quitted the place and company for that time; till (as he told his auditors) he had another opportunity, and freſh leiſure to hear, in his turn, whatever his *antagoniſts* might anew object to him, in a manner more favourable and moderate; or (if they ſo approv'd) in the ſame *temper*, and with the ſame *zeal* as they had done before.

* *Supra*, pag. 64.

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